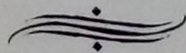


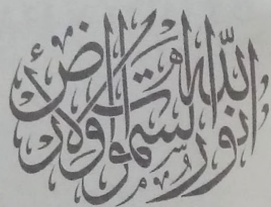
A SUFI STUDY o/HADITH

Haqiqat al-Tariqa min as-Sunna aUAniqa
Maulana Ashraf Ali Thanawi



TRANSLATED BY SHAYKH YUSUF TALAL DELORENZO

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Haqiqat al-Tariqa min al-Sunna al-Jnīqā'

MAWLĀNA ASHRAF 'ALĪ ṬHANĀWĪ

Translated by

Shaykh Yusuf Talal DeLorenzo



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For My Sheikh

Mawlāna Muhammad Yuṣuf Binnori,

at whose behest I translated this work.

May Allah illuminate his resting place and

elevate his status in Jannah. Amin.

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Translator's 'Introduction,



Mawlānā 'ashraf 'alī thanāwī was born in the village of Thana Bhanwan, not far to the south of Delhi, in the Indian district of Muzaffar Nagar, in the year 1863. He had his early schooling in the same village and, at age thirteen or fourteen, began his formal education a few miles away at the institution known as Dar al-'Ulum at Deoband with some of the most gifted scholars of Islam ever to appear in the subcontinent.¹

By the age of twenty-one, Mawlana Thanāwī had satisfied his teachers of his facility with the classical disciplines of Islam and was graduated. In that year he became a teacher at Kanpur² and, by written recommendation of his teacher at Deoband, Mawlana Rāshid Gangohi, was accepted as a spiritual disciple to Haji Tmdād Allāh, the sheikh of the Chishti order of Sufis who had sought refuge in Makka after the unsuccessful attempt to dislodge the British imperialists from India in 1857. At the end of his twenty-first year, Mawlana Thanāwī himself went to Makka to perform the Hajj, and to benefit from the spiritual care of his sheikh?

On his return to Kanpur, Mawlana Thanāwī busied himself with teaching and writing, alongside his spiritual exercises of *dhikr* and *shughal*, until the latter compelled him to seek once again the companionship of his sheikh at Makka. Thus, he traveled a second time to Makka where he remained for several years in the company of Haji Tmdād Allāh. Shortly after Mawlana Thanāwī returned to Kanpur in 1897, Haji Tmdād Allāh wrote to him with the following instructions:

1 Sheikh Muhammad 'Ikram, *Mawj-e-Kawthar*, Urdu (Lahore, Pakistān: Idara-e-Thaqafat-e-Islamiyya, 1975), P. 204.

2 Ibid., Mawlānā Thanāwī taught at both the Fayd-e-'Am Madrasa and at Madrasa 'Jami' al-'Ulūm in Kanpur over a period of some fourteen years.

3 Sayyid Sulayman Nādwī, *Yad-e-Rāftagan*, Urdu (Karachi, Pakistan: Maktaba al-Sharq, 1955) p. 284.

It is better that you go back to Thānā Bhawan. In feet, I hope that a great multitude of people will benefit from you both spiritually and academically. There, you shall bring our mosque and inudnisit back to life.⁴

On this auspicious note, Mawlānā left Kanpur and returned to his native Thānā Bhawan. True to the hopes of his sheikh, Mawlānā Thānāwī revived the mosque and the *madrasa* at Thānā Bhawan and, for the next fifty years benefited the academic and spiritual lives of multitudes of subcontinent Muslims.

The Nature of Islamic Education in the Subcontinent

It is essential at this juncture that the reader understands something of the nature of the training and education received by Mawlānā Thānāwī. In fine, the ideal advanced by Islam with regard to the education and upbringing of the individual Muslim is the achievement of moral and spiritual equilibrium. The Quran says: "We have established you as a middlemost nation" (2:143). Thus, the objectives of the founders of Dār al-'Ulūm at Deoband included the blending of book learning with character building, of *Sharia* with *tariqah*, of the *fiqh* of Abu Hanīfā with authentic ḥadīth, of the opinions of the pious predecessors with the revivalist scholars of succeeding ages and so on, in an attempt to tread a middle path between the various Islamic intellectual and spiritual trends and schools of thought.

As the Shari'ah and knowledge of the Qur'ān and the Sunna are the basis of all Islamic intellectual activity, the emphasis at Dār al-'Ulūm was on the teaching of the classical Islamic disciplines, beginning with Arabic grammar and *proceeding* with increasing complexity through subjects like rhetoric, logic, *philosophy*, jurisprudence, theology, and the sciences of the Quran and the Sunna. While the student was engaged in the acquisition of these subjects, he was subjected to a rigorous daily schedule of classroom attendance, group-study sessions, and congregational worship in the mosque. Nearly all students boarded in the madrasa hostels or in the homes of their teachers, and there was very little time for leisurely pursuits.

The Place of Tariqa in the Madrasa System of Education

During the period of study (*tahsil*, or aquisition), however, only the *formal* and *essential* modes of worship were encouraged. Nonetheless, it was *carefully* impressed upon the students that after graduation they were to seek the spiritual guidance of an accomplished sheikh. Nor were the students encouraged to prefer one *tariqa* to another. The important thing in the selection of a sheikh was his *adherence to the Sharia*.⁵

⁴ For Mawlānā Thānāwī's own teaching on the subject see his *Qasdal-Sabil*, "The Third Teaching."

Indeed, to the 'Ulama' of Deoband the value of *tasawwuf* was in its translating knowledge into action, and learning into deeds. One did not pledge allegiance to a sheikh in order to become a Sufi, but in order to become a practising Muslim. It was not escapist mysticism that the Ulama' of Deoband were seeking for their students, but the way to, *ifsan* or the complementary inner state which gives depth and added meaning to the outer state of Islam. Essentially, the revivalist movement that began in Deoband and which aimed at remedying excesses in Indian Muslim society, was propelled by a group of scholars who added emotional fervor in their practice of Islam to their deep understanding of its sources and principles. It was in this atmosphere of learning and devotion that Mawlānā Ashraf Ali Thānāwī grew and prospered.

Mawlānā's Writings

Mawlānā Thānāwī's most obvious contribution to the Muslim community of the subcontinent was his incredible output of literature on Islamic subjects.

Jalāl al-Din Suyūṭī (d. 911 a.h.) is generally known as the most prolific author in the history of Islamic scholarship, and his writings are numbered at over five hundred.⁶ Mawlānā Thānāwī's writings have been variously numbered between six and eight hundred.⁶ In addition, he maintained a voluminous daily correspondence with his khalfahs and murids, and his published lectures and public addresses number in the hundreds. Moreover, Mawlānā's gifted disciples undertook hundreds of other works at Mawlānā's insistence, and with his guidance, so that any definite accounting of the number of his works is next to impossible.

The subject matter of Mawlānā's works included all the classical Islamic disciplines. Mawlānā's *Bayān al-Qur'ān*, in three volumes, is undoubtedly the most erudite of all commentaries on the Qur'ān in the Urdu language. At the other end of the spectrum of Qur'anic scholarship, Mawlānā's *Jamāl al-Qur'ān* became the standard textbook for students of *tajwid*, or the science of Qur'anic recitation, throughout the subcontinent; and remains so to this day. Mawlānā's other works on the various Qur'anic sciences are as numerous as they are instructive.

Likewise, Mawlānā Thānāwī wrote with authority on subjects like *ḥadīth*, *fiqh*, *'uṣūl al-fiqh*, *'aqidah*, *logic*, *philosophy*, *rhetoric*, *grammar*, and much else. In the field of *tasawwuf*, however, the Mawlānā's writings are particularly interesting for their scholarship and variety. Among the works which best represent the breadth

⁵ Jalāl al-Din Suyūṭī, *Fihrist Kutub al-Suyuti* (Madras, Matba' al-'Aja'ib, 1379 a.h.). See also Umar Rida⁶ Kūhālāh, *Mu'jam al-Mu'allifin* (Damascus: Matba' al-Taraqqi, 1958), Vol. 5, p. 128.

⁶ Munshi 'Abd al-Rahman Khan, *Sirat-i-Ashraf* (Multan: Idara-e-Nasir al-Ma'arif, 1956), p. 368. A separate volume of bibliography, entitled *Talifat-e-Ashrafiyya*, was compiled by Muhammad Abd al-Haq Fatehpuri and published separately in 1353 a.h.

of his vision are his *Sirat-e-Halldj*, a biography of Mansur al-Hallaj and an exposition of his teachings on *tasawwuf*, *Sharh Fusus al-Hikam*, *Kalid-i-Mathnawi*, *Irfaan-e-Hdfiz*, *Maasil-e-Suluk*, *al-Takashshuf*, and *al-Tasharruf*. These latter two works will be the subject of detailed discussion later on in this introduction.

Mawlana's Perception of Tasawwuf

There is no denying the importance of Mawlana's written work. Yet, of no less importance to the Muslims of the subcontinent was Mawlana Thanawi's spiritual guidance. It had become a lamentable fact of life in India that *tasawwuf* had degenerated to such a degree that there was little to distinguish a yogi from a Sufi. The *tariqas*, or Sufi orders had become social clubs and sources of income for the chosen few. Indeed, in most orders *khilafah* or spiritual leadership had become a matter of inheritance, like the feudal lordship, which was the bane of Indian society.

Mawlana Thanawi's contribution was to re-establish in the public mind the connection between *SharTa* and *tariqa*. This he accomplished to a certain extent in his writings. However, the real breakthrough in this potent field for the reform of the individual and society was made by Mawlana Thanawi, the sheikh and *murshid*, not by Mawlana Thana'wi, the author and scholar.

The difference should be easy to understand. It is one thing to spread the word, and another thing entirely to be an example of the living word. Mawlana Ashraf Ali Thanawi went a step further. As the result of his attention and guidance, scores of others themselves became living examples of the word of Islam and, in turn, influenced hundreds and thousands of Muslims. The register of Mawlana Thana'wis spiritual successors (*khalifahs*) includes some of the most accomplished, learned, pious, and spiritually influential Muslims of the century.⁷

In bringing the Islamic ideal of equilibrium to the field of spiritual guidance, Mawlana Thana'wi established a number of criteria for his disciples. To begin with, all disciples were classified as belonging to one or another of the following four categories:⁸ (1) scholar and single, (2) non-scholar and single, (3) scholar and married, (4) non-scholar and married.

The reasons for such a division would have to do with the kind of opportunity a disciple had for attention to spiritual disciplines and exercises and the kind of understanding he/she brought to them. What is significant is the Mawlana's acceptance of the circumstances and responsibilities of his followers, and his attempt to reasonably accommodate all those interested in pursuing a spiritual relationship. Thereafter, disciples were classified as possessing limited, average,

or advanced abilities, and for each group separate sets of disciplines and exercises, as well as reading matter, were prescribed.⁹

One exceptionally lucid work, also entitled *Haqiqat al-tariqa*, or *The Truth About the Way*, was required reading for all of Mawlana's disciples at the time of their entering the Sufi order.

As this work is quite brief, and yet sheds a good deal of light on Mawlana Thana'wis teachings, it is translated here into English for the benefit of the reader.

HAQIQAT AL-TARIQA. THE TRUTH ABOUT THE WAY

The Essence of Inner Conduct

1. Neither *kashf* (visions) nor *karamah* (minor miracles) are required or expected.
2. On the Day of Judgment no one (other than yourself) will be responsible for your salvation.
3. There is no promise that your worldly affairs will improve (as a result of your becoming a disciple of this Sufi order), or through your tying talismans or charms around your necks, or that you will win court cases, or have an increase in income, or be cured of disease, or be granted knowledge of what is in the future.
4. Your behaviour will not be reformed merely through the attentions of your sheikh, nor will you cease to think evil thoughts. You will not automatically engage in worship without even having to resolve to do so. And your knowledge and understanding of the Quran and Islam will not necessarily register any sort of increase.
5. There is no promise that you will attain any inner spiritual states, or even that you will find pleasure in the performance of worship or spiritual exercises, or that you will not be beset by alien thoughts while in worship. There is no guarantee that you will wash your sins away with your tears of remorse.
6. In your performance of spiritual exercises you need never see mystic lights or hear voices from the Unseen.
7. You may never have a sublime or meaningful dream or receive guidance from above.

On the contrary the real objective is to please the Almighty, and the way to achieve this objective is by complete adherence to the Shari'a.

⁷ For a complete list of Mawlana's *Khalifahs*, see: Munshi 'Abd al-Rahman Khan, op. cit., p. 648-655

⁸ See *Qasid al-Sabil*, op. cit.

⁹ See Thanawi's *al-Takashshuf 'an muhimmat al-tasawwuf* (Lahore: Sajjad Publishers, 1960) p. 30.

Certain of the precepts of the Sharia have to do with the believers outer state like prayer, fasting, hajj, zakah, marriage, divorce, discharging marital responsibilities, oaths and their expiation, buying and selling, legal procedures and giving witness, bequests, inheritance, meeting and socializing, greeting and entertaining, and so on. Knowledge of these matters is termed *fiqh*.

Certain others have to do with the inner state, such as one's love for the Almighty awe of Him, remembrance of Him, acceptance of His decree, or one's decreasing love of the worldly, or lack of greed, or being conscientious in worship, or sincere in religious matters, or one's lack of contempt for others, or lack of conceit, or having control over one's temper, and so on. These matters are termed *sulūk*, or inner conduct.

Then, in the same way that a Muslim is to obey the rules of *fiqh* in his/her outward behaviour, he/she must also obey the rules of inner conduct. Moreover, it is usually as a result of some inner imbalance that irregularities occur in one's behaviour or practice of Islam. For example, a decrease in love for the Almighty might result in a lack of attention to daily prayers, or to one's saying them hurriedly. Likewise, as a result of avarice, one might not give zakah or go on Hajj. Or, owing to one's self-aggrandizement, or to one's inability to check one's anger, one may commit injustice on another or usurp his/her rights. Even if one were to recognise one's fault, and then take care to correct it, the fact remains that unless some sort of inner rectification takes place, one will be sure to lapse in one's efforts to correct the problem.

Thus, for the above reasons, it should be obvious that the rectification of inner conduct is essential. Yet, the problem is that inner ailments are difficult to detect and, even if they are detected, it is no easy matter to prescribe a proper cure for them. In fact, even if the cure were to be known, the taking of the medicine is nearly always distasteful.

For these reasons an accomplished shaykh is required; one who will be able to recognise and diagnose such spiritual maladies and then prescribe for them the appropriate cure. Moreover, the shaykh should have the power to create within his disciple the ability to rectify himself/herself. For this purpose, the shaykh will require the disciple to engage in certain spiritual exercises and disciplines, such as *dhikr*, which in itself is a form of worship.

Basically, then, the disciple will have to do two things. The first is essential, and that is that he/she will have to adhere to the inner and outer precepts of the Shari'ah. The second is recommended, and that is that he/she engages in much *dhikr*. The result of the first will be the attainment of Allah's pleasure, and closeness to Him; while the result of the second will be increase in Allah's pleasure and closeness to Him.

This, then, is the essence of the way to inner conduct, and its essential objectives.¹⁰

Tasawwuf and the Study of Hadiths

From the foregoing, the reader will have gained a clear understanding of the kind of *tasawwuf* taught and practised by Mawlana Thanawi. Further insight into his perceptions in general about *tasawwuf* may be had from the author's own introduction to this volume, and to his numerous works on the subject. Yet, however one may attempt to characterize Mawlana Ishaq's brand of *tasawwuf*, by calling it reformist, fundamentalist, puritanical, or whatever, the fact is that it was, above all, Shari'ah oriented. As the second source of the Shari'ah of Islam, the hadiths of the Prophet, Allah bless him and give him peace, play a tremendously important role in defining and clarifying the principles and practices of *tasawwuf*. It was for this reason that Mawlana Thanawi turned his attention to writing *tasawwuf* related commentary on hadith literature.

Tasawwuf Related Commentary on Hadiths

It is interesting to note, furthermore, that the early Sufi writers, if ever they did comment on hadiths, did so only in the context of their discussion of other subjects. Thus, while the classical Sufi writers like al-Qushairi, al-Muhasibi, Abū Tālib al-Makki and al-Ghazzālī may have quoted profusely from hadith literature, they never wrote separate works of commentary on hadiths.

In fact, the reputation of Sufis with regard to hadiths is somewhat tarnished. The reason for this, of course, was the admission by several well-known Sufis that they had actually fabricated hadiths and then ascribed them to the Prophet, Allah bless him and give him peace, albeit with the best of intentions. Ibn Nu'aym's *Hilyat al-'Awliya'* contains several examples of such Sufi-narrators, as do most of the works on *mawḍi'at* or spurious hadiths, and the works devoted to *diṭāfāt*, or the biographies of weak and unreliable narrators.

At the same time, some of the greatest scholars of hadiths were themselves Sufis of one order or another. Hadith masters like Sufyan al-Thawri, Ibn al-Mubarak, Abū Tāhir al-Sīfī and others come immediately to mind. Later on, hadith scholars of the calibre of al-Nawawi, al-Sūyuti, and al-Traqi were renowned as Sufis. Indeed, Hindustan had a tradition of producing Sufi scholars of hadiths, like al-Sāghāni, Sheikh 'Abd al-Haq Mughaddith Dehlawi, Shāh Wali Allāh, Sheikh Tāhir al-Pattani, Shāh Abd al-Aziz, and many others. In fact, of Sheikh Niẓām al-'Awliya', perhaps the most famous of all Indian Sufis, it was written that he had

¹⁰ Mawlana Thanawi, op. cit., p. 33-39.

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¹⁰ Mawlana Thanawi, op. cit., p. 33-39.

not only trail al-*ijhānīs* collection of liadith entitled *Mashdriq al-Anwdr*, but that he had committed the entire work to memory as well."

Certain!), the *l'āma*¹¹ of Deoband were the inheritors of this tradition. Mawlāna Ya'qub, Mawlāna Gangohi, Mawlāna Qasīni Nanautwi, Sheikh *al-Hind*, Mawlāna Anwar Kashmiri, Mawlāna Madām, and Mawlāna Thānawī himself were all examples of Suri *muhaddithīn*. Finally, scores if not hundreds of Mawlāna Thānawī's students found fame as scholars of the hadith sciences.

Mawlāna's Books of Commentary on Hadiths

It is in the works of Mawlāna Thānawī alone, of all the scholars mentioned in the paragraphs above, that we find works *exclusively devoted to tasawwuf* related commentary on hadith texts. Among these works are the present volume, *Haqiqat al-tariqa nūn al-sunna al-'aniqa*, or *Vie Truth About the Way from the Refined Sunna*. In the interest of both brevity and clarity, this title has been revised by the translator to *A Sufi Study of Hadiths*. This work is actually a part of a much larger work entitled *al-Takashiṣhuf an muḥimmat al-tasawwuf* or *Revealing the Important Aspects of Tasawwuf*. Another work of Mawlāna's commentary is entitled *al-Tasharruf bima'rīfah aḥādith al-tasawwuf*. Before discussing these two books, however, it will be useful to note another important point.

In the monthly magazine of his Suh order, *al-Hādī*, Mawlāna published a short article entitled "A Notice Regarding the Removal of Ambiguity" Concerning *Masā'il al-Tasawwuf*, *al-Takashshuf*, and *al-Tasharruf*, in which he wrote:

Tasawwuf is a name for the development of the inner and outer aspects of the individual, and there is not a single Qurānic verse or hadith text which is not in some way related to it. So, in every verse, and in every hadith, one or another matter having to do with *tasawwuf* is sure to be mentioned. However, in these works I have dealt only with those matters which are directly related with what is obviously a question of *tasawwuf*, and that is how I have made selections of hadiths on which to comment!¹²

Both *al-Tasharruf* and *Haqiqat al-tariqa* are collections of selected hadiths in which the original Arabic texts are reproduced alongside their Urdu translations, traced to their sources of origin among the major classical collections of hadiths, and then commented upon, in Urdu, for their *tasawwuf* content. Furthermore, in *Haqiqat al-tariqa*, the chapter headings are given in Persian.

The classical collection upon which *Haqiqat al-tariqa* is based is *Taysīr al-wusul 'ilā aḥādith Jamī' al-'Uṣṭil*, by al-Shaybani, which is itself an abridgement of the *ami al-'Uṣṭil* by al-Jazā'iri. Moreover, the order of the hadiths selected for commentary in *Haqiqat al-tariqa* follows the order of that work. These hadith are taken almost exclusively from the *siḥah al-sittah*, or the six most authentic orthodox collections. Thus, Mawlāna Thānawī never deals with the subject of the authenticity of the hadiths he selected for inclusion in *Haqiqat al-tariqa*. The publisher of this translation, however, has deemed it appropriate to provide such information in order to quell doubts or reservations about the provenance of the hadiths in this volume. It may be appropriate to mention that this work seems to have been written especially for inclusion in the larger work, *al-Takashshuf*, as the date given at the end of both works is 1327.¹³ It will not be out of place, therefore, to take a brief look at *al-Takashshuf*.

To begin with, *al-Takashshuf* was not designed as a separate work. It is, rather, a collection of shorter works brought together for the purpose of providing Mawlāna's disciples with a basic reader in the most important aspects of *tasawwuf*. The book is, moreover, divided into three parts for disciples of limited, average and advanced abilities.

Part One of *al-Takashshuf* has thirty pages, Part Two has fourteen, and Part Three has six hundred and seventy pages. Furthermore, in his introduction to the work, Mawlāna recommends that the book be used as a text in formal lessons, rather than merely read in solitude. Thus, it is clear that the book embodies the most essential, as well as many of the most advanced and sensitive, of Mawlāna's teachings about *tasawwuf*.

As to its contents, the first two parts of *al-Takashshuf* include extracts from several of Mawlāna's works. The contents of the third part, for disciples of advanced ability, include the following works:

1. *al-Anwar wa al-tajalli* (abridged). This is a short philosophical discourse, in Arabic and Persian, on the levels of existence and the comprehensive-ness of human beings.
2. *al-Furūḡ fi ma'yāta'allāq bi al-ruh*: a ṣhōrt treatise on the human soul.
3. *Masā'il al-Mathnawī*: a discussion of the important *tasawwuf* related couplets in the *Mathnawī* of Mawlāna Rūmī.
4. *Trfān-e-Hafiz*: a commentary on the points of *tasawwuf* raised in the poetry of the *Diwan* of Hafiz Shirāzi, from the beginning of the collection to the *radif al-dalīl*¹⁴.

13 Thānawī, op. cit., p. 31 and p. 698.

14 Radif, in Arabic, Persian and Urdu poetry, refers to the consonance of a poem's rhyme. It is the

11 Mir Khurd, Sūdāt al-Awḥyā', Urdu trans. by I'iaz al-Hiqq Quddusī Lahore Maricazi Urdu Board, 1980) p. 206.

12 al-Hādī, Rabi 11.1/52 ah.

8. Hdqiq.it ol-toriqu fiisuf related commentary on hadiths of the Prophet. Allah bless him and give him peace.

9. Nukil al-da'iqā fi nni vdtaiilliīq bi al-Huqīqa: a discussion of the legal aulhnb for certain practices of the Sufis which are not expressly mentioned in the Qur'an or the Sunna.

10. Ta'id al-Hujwī bi il-jīvīt til-flīqa. commentary on selected verses of the Qur'an which touch upon towwul related subjects.

Let us now consider the second work, *al-Tashamif*. To begin with, *al-Tasharuf* was not written as a separate work. Rather, over a period of ten years, from 1343 to 1353 a.h. (1925-1935 C.e.), it appeared as a monthly feature in the Urdu language journal, *ol-Hddi*. Thereafter, the material was collected and published in a single volume.

Essentially, the work is based on other works of hadith, and is composed of four parts, as outlined below.

1. *Tasawwuf* based commentary on selected hadiths from Zayn al-Din al-Iraqi's *Takhrij ahadith al-Ihya'*, which is itself a work in which the hadiths quoted by al-Ghazzali in his *Ihya' ulum al-din* are traced to their sources and authenticated by al-Iraqi.
2. *Tasawwuf* based commentary on the hadiths mentioned by Mawlana Rumi in the *Mathnawi*.
3. *Tasawwuf* based commentary on hadiths mentioned by al-Sakhawi in his *al-Maqasid al-Hasana*.
4. *Tasawwuf* based commentary on hadiths in the *Jami' al-Saghir* by Jalal al-Din al-Suyuti.

Those familiar with these works will know that they include all manner of hadiths. It is well known that al-Ghazzali was not a hadith scholar, and his *Ihya'* includes much that is doubtful and even spurious.¹⁵ Likewise, the poetic license used in the *Mathnawi* may well be said to include the hadiths it quotes or refers to, as

repetition of the last rhyming word or vowel in any rhyming scheme, most notably used in the Persian and Urdu ghazal.

15 Abd al-Aziz al-Khawli, *Miftah al-Sunna* (Beirut: Dir al-Qalam, 1974) p. 162. However, Inam al-Ghazzali knew he was not a scholar of hadiths. Yet, the way in which ayats and hadiths are quoted to establish a point in the *Ihya'* is first an ayat or ayats, then sahih, fauan and soon. So the latter though weak do not function as proof but are only included for corroboration. Much the same way that the Mawlana uses hadiths in his work. As he himself said in fact, the great majority of Sufi sayings believed popularly to be the words of the Messenger have equivalents, at least in meaning, in the authentic hadiths of the Messenger. Therefore, to generalise about the Sufis narrating and popularising spurious material in the name of hadiths is decidedly unfair and unwarranted.

well. Finally, both *al-Maqasid til-Hasana* and *Jami' al-Saghir* are collections of popularly quoted hadiths and, almost by definition, include what is authentic and what is not.

Nevertheless, Mawlana's treatment of these hadiths was to compare their import with the established principles of the Shari'a. If the meaning was acceptable, and if the hadith scholars had not rejected the hadiths outright, then Mawlana included it among the hadiths of *al-Tasharuf* for commentary. In terms of their content, however, the two books are quite similar. Thus, a reading of this volume will provide the reader with a very good idea of what the other book is all about.

What follows is an English translation of *Haqiqat al-tariqa*. Moreover, it is hoped that the information provided in this brief introduction will suffice as a starting point for the reader who is perhaps unfamiliar with the works of Mawlana Ashraf Ali Thanawi. I have little doubt that such readers, and all those interested in the subject of *tasawwuf* will want to look deeper into Mawlana's works after reading what he has written in the pages that follow.

This, then, has been a brief introduction to one aspect of the works of Mawlana Ashraf Ali Thanawi, may Allah grant him mercy everlasting! Indeed the scope for serious work on the subject of his life, or on any aspect of his works, is vast indeed.

In closing, I should like to record my debt to my teacher, Mawlana Muhammad Yusuf Binnori, himself a great *muhaddith* and *faqih*, as well as a *Mujaz-e-Suhbat*¹⁶ from Mawlana Thanawi himself. It was a great personal blessing to have had the opportunity to read the hadiths in this volume with Mawlana Binnori and it was at his direction, and with his encouragement, that I undertook this translation.¹⁶ May Allah grant eternal peace to his soul, and to the soul of Mawlana Thanawi, and to all of the true followers of the Prophet Muhammad, his family, and his companions!

Yusuf DeLorenzo
Virginia USA, 2009

16 This term denotes a person who, though he/she may be from another order (in my teacher's case, the Naqshbandi order) has nonetheless been granted permission, *mujaz*, to instruct aspirants from another order. In other words, Mawlana Thanawi gave his own *murids* permission to learn *tasawwuf* from Mawlana Binnori or, more literally, to benefit from his company, *suhbat*, y.t.d.

17 I must also record here my gratitude to Yahya Batha of Turath Publishing who urged me to revive the translation of this work, after it had languished in manuscript form since 1975. I am likewise indebted to Mawlana Mohammed Mohamedy who translated the final quarter of this book when it was discovered that the original translation had gone missing. Without the help of these two dedicated individuals, this important work may never have seen the light of day in the English language. May Allah reward them handsomely in this world and the next. y.t.d.

Author's 'Preface'-



It is essential that all Muslims, having seen to the correctness of their beliefs and practice (or outer conduct), also attend to the correctness of their inner conduct. Countless Qurānic verses and ḥadīths prove conclusively that this is also essential, though many of those who attend only to externals are heedless of this matter. Certainly, everyone knows that the Qurān and the Sunna contain mention of the virtues of things such as abstinence, contentment, humility, sincerity, patience, gratitude, love for the Divine, acceptance of fate, trust, and so forth. Indeed, the Muslim is encouraged by these texts to acquire these qualities and to avoid their opposites, such as greed, pride, hypocrisy, rancour, lust, jealousy, and so forth. Then, can there possibly remain any doubt as to the command or prohibition of these matters by the Shari'a? This is what is meant by the reformation of inner conduct. This is the primary goal of the Sufi way. It also happens to be an indisputable obligation.

In addition, experience has proved, and indeed it is the way Allāh has approved, that the single most important factor in the process of inner reformation is that of one's companionship with, and service and obedience to, those who have themselves been reformed. Wherever actual companionship is not feasible, abstract companionship, even in the form of one's reading the biographies of the great Sufis, can conceivably suffice in its place.¹⁸ This is the secret behind the frequent urgings of the Qur'an and ḥadīths toward the companionship of the good, and their warnings against the companionship of the wicked. For this reason, too, the stories of Allāh's special servants are repeated throughout the texts of the Qur'an and the Sunna.

¹⁸ I should record here that Mawlānā Binnori once told me that in the absence of anything else, one may take the Ka'bah in Makka as one's spiritual guide, y t d.

Another fact borne out by experience is that 'ones companionship of the pious, whether actual or abstract, can only be of benefit when accompanied by conviction and attachment. Otherwise one may spend a lifetime with the best of people and never benefit from their company. Moreover, in the same way that the companionship of refined people is beneficial, the companionship of corrupt people is detrimental.

In our own times, owing to the general lack of knowledge about Islam, and to the predominance of selfish desires, most people never even consider reforming their inner selves. And then, even if they do think of it and seek out the company of a spiritual guide, most of them are barred, owing to imbalances between what they know and what they practise, from making any real progress on the Sufi way. The majority of such people are either too severe or too lax in their approach to Islam. Those who are too severe and narrow-minded often misconstrue the words, deeds, and states of the Sufi masters. Then, having decided for themselves that these things are contrary- to the Sunna, the narrow-minded ones shun the Sufi masters and thus remain deprived of their blessings. In fact, it sometimes happens that, owing to their disrespectful and insulting behaviour towards the masters, these narrow-minded people place their wellbeing in serious jeopardy.¹⁹ On the other hand, those who are lax or weak in faith often become the followers of ignorant Sufis who subscribe to false doctrines. Then, without weighing the words, deeds, and states of these Sufi pretenders on the scales of the SharFa, they accept everything they- tell them. In this manner, when they decide to serve and accompany ignorant sheikhs, they are actually throwing their religion away.

In view of all this, I have felt it necessary to show the reality of the Sufi way in the light of the Quran and the Sunna, so that hereafter people will no longer deny the perfections of the true Sufi masters, or become the followers of those who pretend to be masters. It is also my wish to remove the doubts harboured by many of our narrow-minded Muslim brothers, many of whom are even scholars, who suppose the Sufi masters to be degenerate, and their ways contrary- to the Shari'a, and who imagine that there is no basis whatsoever for the Sufi way in orthodox Islam. Finally, I hope to remedy the notions of those whose faith is weak, and who suppose impostors to be masters in spite of their breach of the SharFa. Thus, the difference between truth and falsehood maybe rightly measured: in conformance with the standards of the Quran and the Sunna. And in all this it is Allah from whom I seek assistance.

Ashraf Ari Thana wī

"19 The Prophet, Allah bless h^un and give him peace, said that Allah most H^ugh ««^u V^u V^u causes discomfort to a friend (Wi) of Mine, on such a one I declare war.

Author's Introduction.



The true objective of the “inner way,” as I mentioned in the preface, is the reformation of inner conduct. In the language of the Sufis, this inner conduct is termed *akhḷāq wa maqdmāt*, or character and stations. Furthermore, as every primary objective is attended by related matters of secondary importance, the aforementioned objective of the Sufis is likewise attended by a great number of related matters of secondary importance. Some of these matters, being of the nature of fruits over which we have no control, are called *qhwāl* or states. Those matters that are known to produce these fruits, or at least help in producing them, are called *ashghfāl* or practices. Those matters, regardless of whether or not we have control over them, which indicate the presence of those fruits are called *‘ālamāt* or signs. Matters which aim at erasing doubts, remedying inner infirmities, or explaining methods of practice are called *talimāt* or teachings. Matters in the form of textual evidence from the Qurʾān and ḥadīths which give good tidings to those who possess praiseworthy characters or perform meritorious deeds are called *faḍāʾil* or virtues. Matters over which we have control and which are second nature to the Sufis are called *ʿādāt* or habits. Matters in the form of advantageous but unnecessary actions that are permitted by the SharFa and performed by the Sufis are called *rūsum* or customs. Those matters which are purely of an academic nature are called *masdʿil* or questions. Matters of a spoken nature are called *aqwāl* or sayings. The explanations of those matters which to all outward appearances seem to transgress the limits of what is permitted by the SharFa, but which in reality do not, are called *tawjihāt* or interpretations; and if those matters do actually transgress the limits of the SharFa, then the admonition which is then required is called *islah* or reform. Those few

remaining matters which do not fit under any of the above-mentioned headings may be termed miscellaneous.

Then, to sum up, the list of these primary and secondary matters is as follows: (1) Character, (2) States, (3) Practices, (4) Signs, (5) Teachings, (6) Virtues, (7) Habits, (8) Customs, (9) Questions, (10) Sayings, (11) Interpretations, (12) Corrections, (13) Miscellaneous.

As those of the above-mentioned subjects that have been clearly and specifically mentioned in the Qur'an and the Sunna are not likely to present any difficulties, there is no need for their repetition here. Satisfactory discussions of those subjects are to be found in all the major works of the Sufis. This book is concerned only with treating those subjects which are not specifically mentioned in the Qur'an or hadiths and which are, indeed, likely to present difficulties to the average Muslim. Therefore, each hadith in this collection will be followed by its translation and, under a separate heading, by brief commentary concerning the authentication of the relevant, problematic, Sufi-related subject. Though this work does not claim to be comprehensive, it does nonetheless cover many significant subjects. After reading this book, the gifted reader should not have any difficulty in using his/her own powers of reason to come to a proper understanding of the subjects which are not specifically mentioned in these pages.

Undoubtedly, it would have been proper to arrange the hadiths in this collection in some kind of logical order. However, for my own ease, and for the purpose of keeping the reader's interest alive, I have chosen not to observe any particular sequence. For the reader's convenience, however, each commentary note has been given two headings: (1) a general heading taken from the list of thirteen primary and secondary matters mentioned above; (2) a particular heading introducing the subject to be discussed in relation to the hadith.

ASHRAF AU THANI

A SUFI STUDY OF HADITH

Translation of *Ilm-Tasharruf* and *Haqiqat at-Tariqa*

ḤADĪTH 1

في حديث عمر بن الخطاب رضي الله عنه حين جاء جبرئيل عليه السلام
 رسولك في صورة الكلبى

In the ḥadith related on the authority of 'Umar ibn al-Khattab & concerning the arrival of the Angel Jibril and his questions about the fundamentals of Islam, the Messenger of Allah said, "Of a certainty, he is Jibril descended in the form of Dihyah al-Kalbi." This ḥadith was related by Nasa'i.²⁰

Questions: Simulation

The appearance of an essence in another (or in another's) form, despite the abiding of its own prior state and attributes, is termed simulation or *tamaththul*, while the form itself is called the simulated form. In dreams and in spiritual visions most things appear in simulated form. Occasionally, however, a miracle occurs and simulation takes place in the ordinary waking world. The ḥadith above, in which Jibril appears in human form, having assumed the appearance of Dihyah al-Kalbi, is ample proof of this phenomenon. It should be remembered here that Jibril was not actually transformed into a man.

The occurrence of simulation is also verified in the following verse of the Qurān: "Then we sent unto her our spirit, and it assumed for her the likeness of a perfect man."²¹ This, in no way, attests to the validity of the erroneous doctrine of the transmigration of souls. In simulation the state of the essence remains exactly as it was, whereas in transmigration this is not the case.

²⁰ *Sunan an-Nasa'i*: 4994

²¹ Al-Qur'ān, 19:17

HĀDĪTH 2

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ». (أخرجه الحمسة)

It is related on the authority of 'Abdullah ibn Amr ibn al-'As that the Messenger of Allah ﷺ said. The true emigrant (*muhajir*) is a person who leaves behind everything that Allah has forbidden." This hadith was related by Bukhari, Muslim, Tirmidhi, Abu Dawud, and Nasa'i.²²

Questions: Meaning as the True Object

According to the Suhs, may they enjoy the mercy of Allah external form is of no value unless it is accompanied by inner significance. Thus, the true object of our deeds is their inner significance or reality'. From the hadith above it is evident that the person who migrates, the *muhajir*, in the outward sense of leaving home to settle elsewhere, but who pays no heed to the inner significance of abandoning all that is contrary to the pleasure of Allah cannot be called a true *muhajir*. Nonetheless, no one should assume from the hadith above that externals are without value. The proper way to approach the matter is to realise that Allah has created for every inner meaning a corresponding external form, and that without form the acquisition of inner significance is impossible.

HĀDĪTH 3

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَارَسُوهُ! إِنَّ أَحَدَنَا لَيَجِدُ فِي نَفْسِهِ مَا لَأَنْ يَخْتَرِقَ حَتَّى يَصِيرَ حُمَةً أَوْ يَخْرُجَ مِنَ السَّاءِ إِلَى الْأَرْضِ أَحَبُّ إِلَيْهِ مِنْ أَنْ يَتَكَلَّمَ بِهِ، قَالَ: «ذَاكَ مُحْضُ الْإِيمَانِ». (Izz al-Muslim)

It is related on the authority of 'Abdullah ibn Mas'ud & that when the Companions said: "O Messenger of Allah ﷺ! There are times when we find ourselves thinking of things that, rather than speak of them it would be more desirable to be burned to charcoal, or to plummet to earth from high in the sky", the Messenger 4 replied, "That is precisely what perfect faith is all about." This hadith was related by Muslim.²³

²² Bukhari: 10, 6484; Abu Dawud: 2481; Nasa'i: 4999; Ibn Majah: 3954 Muslim (40, 41, 42) v

the beginning portion of the hadith.

²³ Abu Dawud: 51*2. Muslim: 133- Muslim's report does not have the question put to the noble Mes-

Teachings: Disregarding the Shadows of Doubt

Among the things which most frustrate the traveller on the Sufi way are one's exaggerated attempts to free one's mind of vague and ill-defined suspicions, or wisworts, and one's feeling sorry for oneself when these attempts prove unsuccessful. In accordance with the basic wisdoms conveyed in this hadith, Sufi masters treat this problem by first explaining to their disciples that these things are harmless, and then by asking the disciples to ignore such thoughts when they occur. If this is done, then in a very short time the traveller will cease to be troubled by M'aswwa.

HĀDĪTH 4

عن عوف بن مالك الأشجعي رضي الله عنه قال: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِسْعَةً أَوْ ثَمَانِيَةً أَوْ سَبْعَةً فَقَالَ: «أَلَا تَبَايَعُونَ رَسُولَ اللَّهِ؟» فَبَسَطْنَا أَيْدِيَنَا وَقُلْنَا: عَلَى مَا نُبَايِعُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «عَلَى أَنْ تَعْبُدُوا اللَّهَ، وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَتُصَلُّوا الصَّلَاةَ الْخَمْسَ، وَتَسْمَعُوا، وَتُطِيعُوا» وَأَسْرَّ كَلِمَةً خَفِيَةً قَالَ: «وَلَا تَسْتَلُوا النَّاسَ شَيْئًا» فَلَقَدْ رَأَيْتُ بَعْضَ أَوْلِيكَ الْفَرَسَ يَقْطُ سَوْطَ أَحَدِهِمْ فَمَا يَسْأَلُ أَحَدًا يَنَالُ لَهُ إِيَّاهُ. (أخرجه مسلم وأبو داود والنسائي)

It is related on the authority of 'Awf ibn Malik al-Asja'i that he said, "We were in the company of the Messenger of Allah ﷺ, nine, eight, or seven of us, when he said, 'Will you not pledge your allegiance to the Messenger of Allah?' As we had only recently pledged our allegiance to him, we said, 'We have already pledged ourselves to you, O Messenger!' Yet again he asked us, 'Will you not pledge yourselves to the Messenger of Allah?' So we extended our hands and said, 'To what are we to pledge ourselves, O Messenger of Allah?' He replied, 'That you worship Allah and not associate anything with Him. That you perform the five daily prayers. And that you hear and obey.' Then he whispered something to us. He said, 'And do not ask anyone for anything.' Since then, I have seen people of that group drop their whips [while mounted] and not ask anyone to hand it up to them." This hadith was related by Muslim, Abu Dawud, and al-Nasa'i.²⁴

senger A by the Companions; it is only reported by Abu Dawud and Ahmad. Our author has merged the two narrations into one.

The type of pledge or *luḥnli* taken by Sufis, which amounts to an agreement to obey the injunctions of the Shari'a and to faithfully perform certain inward and outward practices, is often made the target of criticism by the narrow-minded. According to these critics, *bay'ah* is the same as *bid'ah* or blameworthy innovation because there is nothing in the Qur'an or the Sunna to support it. The only kinds of *bay'ah* that they recognise are the *bay'ah* of Islam (conversion to Islam from another faith), and the *bay'ah* of *jihad*. However, in the *hadith* above, the type of *bay'ah* mentioned is 'spiritual *bay'ali* because the ones pledging themselves were Companions. Undoubtedly, then, this was not the *bay'ah* of Islam, but it is also clear from the text that this was not *bay'ali* of *jihad*. Rather, in view of the pledge made by these Companions to obey certain injunctions and to perform certain practices, it is obvious that the *bay'ali* of the Sufis does indeed have its precedent in the Sunna.

Practices: Private Instruction

Most Sufi masters are in the habit of taking their disciples aside for private instruction. Sometimes this is done for the purpose of keeping complex matters out of the reach of those who might not appreciate or fathom them, and sometimes because, when special attention is a sign of favour, the disciple will be more likely to take the teachings to heart. Another factor in this kind of private or individualized instruction is that it precludes the possibility of another's overhearing and then taking it upon himself to follow in practice whatever was discussed, even when that practice is unsuited for his condition or circumstances. Anyway, the basis for all of this is found in the hadith above.

Questions: Exaggeration in Carrying Out the Orders of a Master

The natural disposition of most disciples is such that they, when it comes to carrying out the orders of their masters, go to such lengths that they pay as much attention to the letter of the masters words as they do to their meaning. This condition is described in the latter part of the ḥaḍīth above. Obviously, the intended meaning here was to prohibit those Companions from asking for anything that belonged to others, and not to prohibit them from asking for their own things. Nonetheless, as the words of the prohibition admitted of a literal meaning, even though the context clearly indicated that the literal meaning was not the intended meaning, the Companions chose not to ask even for their own possessions. In another ḥaḍīth it is related that while the Messenger ﷺ was giving the Friday *khutba*, a man came and stood at the doorway of the mosque.

When the Messenger told the man to sit down, he immediately complied by sitting in the doorway. Of course, what the Messenger 6 meant was that the man should come inside, find a place, and then sit down and listen, not that he should sit right then and there, blocking the entrance to the mosque. The kind of obedience and respect illustrated here, however, is of utmost importance for anyone who hopes to benefit spiritually from a master.

HADITH 5

عن علي بن أبي طالب عليه السلام قال: سمعت رسول الله صلى الله عليه وآله يقول: «الرجل الذي آمن بالله ورسوله وأقام الصلاة وآتى الزكاة وحج البيت وصام رمضان ولم يفلح بذلك فليس بجاهد»

ʿA'isha ¹ said, “Never once in his life did the Messenger of ² Allah touch the hand of a woman who was not related to him. He did, however, take *bay'ah* from them, orally. And when a woman had pledged herself, he would then say to her, ‘Go. I have accepted your pledge.’” This hadith was related by Bukhari, Muslim, and Abu Dawūd.^{2*}

Corrections: Taking Bay'ah from Women

It is the practice of certain ignorant and uncircumspect Sufis to hold the hands of women while formally taking *bay'ah* from them. This is completely improper, as it is prohibited to touch an unrelated woman unnecessarily. The hadith above clearly refutes this practice. Who could be more chaste than the Messenger of Allah ﷺ, when he was so careful about such matters, how can we possibly allow ourselves to be lax about them? When *bay'ah* is actually no more than an agreement, the spoken word will certainly suffice. The masters of latter times have made it their practice, for the purpose of strengthening the master-disciple bond, to hold, when taking formal *bay'ah*, one end of a cloth in their own hands while the female disciple holds the other end. There is really nothing wrong with this practice. Similarly, if it becomes necessary for a man to take *bay'ah* from a female master, the same method may be used. However, since it is the Sunna for men to offer their hands when taking *bay'ah*, it is better whenever possible that they do so in that way.

25 Bukhari: 2713, Muslim: 1866, Abu Dawud: 2941, Tirmidhi: 3306, Ibn Majah: 2875

عن أبي هريرة **ZZ** 41 عَنْهُ 41 دَخَلَ السُّبُوحُ فَقَالَ: 41
 اللَّهُ عَلَيْهِ وَسَلَّمَ. وَأَنْصَرَفُوا 41
 فَذَلِكُمْ مِثْرُ سُبُوحٍ (jijj) 41
 Uy 4j 1-dju 4x; j'ui j

It is related on the authority of ʿAbū Hurāira ʿ that he went to the marketplace and asked the people there, “Why do I see you here, when the legacy of Muḥammad 4 is being distributed in the mosque?” Hearing this, the people in the marketplace went away. In a short *while*, however, *they* returned, saying, “We saw nothing being distributed there. All we saw *were* a few people reciting the Qurʾān.” Abū Hurāira replied, “So! There you have the legacy of Muḥammad 4” This ḥadīth was related by Imām Razīn.²⁶

Practices: The Use of Equivocal Language

In the works of most Sufi masters one can find any number of ambiguous passages which, after one has been made aware of their true meaning, actually begin to make a great deal of sense. At times this kind of veiled language is used involuntarily when the master is under the influence of some spiritual state, though usually it is used either for the purpose of keeping subtleties beyond the reach of those who might not understand them, or for increasing the desire of the true seeker. This is because vagueness is something that is known to increase desire; and that which has been desired greatly will generally have a greater effect on the inner being. Anyway, that there is a basis for the use of this kind of language is clearly attested to in this ḥadīth. Here, for the purpose of increasing the people's desire, Abu Huraira was ambiguous to the extent that some people came back and told him that he was mistaken. But when he explained to them the true meaning of his words, they realised at once that he had spoken the truth. We should, therefore, never be sceptical about the vague or ambiguous words of the true Sufi masters, and we should certainly never criticise or speak insultingly of them.

HADĪTH 7

عن أبي بن كعب رضي الله عنه قال: كان رجلٌ من الأنصار، بيته أقصى بيتٍ في المدينة،

26 *Mu jam al-Awsat of atTabarani: 757- Al-Haythami said in Slajma*_K
is good.

[illegible]

Ubayy ibn Ka'b, & related that there was a man from among the Anṣār whose home was the furthest from the center of Madīna, but who never missed a prayer with the Messenger of Allāh ﷺ. Ubayy said, "As we all felt compassion for the man, one day I said to him, 'Why don't you buy yourself a donkey and spare yourself the trouble of walking among the reptiles and through desert heat?' His reply was, 'By Allāh! Because I do not wish that my house should be any closer to the house of Muḥammad 4L' I was so annoyed at the man's reply that I went to the Messenger of Allāh 4 and told him what the man had said. When the Messenger 4 called the man, he repeated what he'd said before. But he added that he hoped to receive a reward in heaven for every step to and from the mosque. So the Messenger 4 said to him, 'You will indeed receive the reward you hope for.'" This ḥadīth was related by Muslim.¹⁷

Practices: Speaking Equivocally

The commentary written for the last ḥadīth (ḥadīth [6]) applies equally to this ḥadīth. Here, the man from the Aḥsā expressed himself in such a harsh manner that ‘Ubayy, 4 was genuinely annoyed with him. Still, for reasons known best to himself, the man’s words were designed to conceal his true feelings, and state. When questioned by the Messenger, however, he explained the true meaning behind his words. The poet said: “To our friends we can speak our hearts. Why try and hide pain from a doctor?” Finally, unless there is a good reason for it, no one should intentionally use equivocal language.

h a d i t̄ h 8

عن حنظلة بن الربيع الأسدي رَضِيَ اللهُ عَنْهُ - كاتب رسول الله صَلَّى اللهُ عَلَيْهِ

17 Muslim: 663, Abu Dawūd: 557, Ibn Majah: 783

كَيْفَ أُلِيَ: لَحْظٌ > <إِلَى: سَبْحَانَ
 سَلَّمَ - قَالَ: لَقِيْتِي أَبُو بَكْرٍ
 تَكُونُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُنَا بِالنَّارِ وَالْجَنَّةِ
 فَاتَّارَأَيْ عَيْنٍ، فَإِذَا خَرَجْنَا مِنْ عِنْدِهِ، عَافَسْنَا الْأَرْوَاحَ وَالْأَوْلَادَ وَالصُّغَبَانَ، وَنَسْنَأُ
 كَثِيرًا قَالُوا: <إِلَى: > - "فَانْطَلَقْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَذَكَرَ
 زِيَارَتِ اللَّهِ: <إِلَى: > "فَانْطَلَقْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَذَكَرَ
 دَجِي <إِلَى: > "فَانْطَلَقْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَذَكَرَ
 دَجِي <إِلَى: > "فَانْطَلَقْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَذَكَرَ

It is related that Ḥanzalah ibn al-Rabi al-'Usaydi, scribe to the Messenger & said, "Abū Bakr met me and asked how I was. In reply, I said, 'Ḥanzalah has become a hypocrite? Abū Bakr Jj. was astonished and said, 'Glory be to Allāh! What are you saying?' I replied, 'When we are with the Messenger of Allāh 0 and he reminds us of the Fire and the Gardens of Paradise, at that moment it is as if we are seeing those things with our own eyes. But when we go out from where he is, we again become so involved with our spouses, our children and our property that we forget everything else.' Abū Bakr replied, 'By Allāh! I find the same things happening to me.' So the two of us went to the Messenger 0 and told him what we had admitted to each other. Then the Messenger of Allāh 0 said to us, 'By the One Who holds my life in His hands! If you were to remain in the states you attain while you are in my company, the angels would embrace you in your beds and on the streets! But, O Ḥanzalah, there is a time for this and a time for that.' He repeated this three times." This ḥadith was related by Imāms Muslim and Tirmidhi.²¹

Practices: Calling Oneself a Disbeliever

In the writings of the Sufi masters we sometimes find that, in consideration of certain misdeeds or vile states, or with a view to a special or personalised terminology, they refer to themselves as disbelievers. This gives rise to the question of how a person can call himself or herself a disbeliever and still remain a Muslim. But in the ḥadith above the basis for this practice is evident, because Ḥanzalah, in recognition of his changing spiritual states, called himself a hypocrite. Surely, he did not mean to use the term in its strict legal sense of inwardly denying the truth of Allāh's message and the veracity of His Messenger &. Rather, on

²⁸ Muslim 2750, Tirmidhi. 2514

the basis of the differences he found between states of presence and absence, he used the term figuratively. An example of the use of the word "disbeliever" as a special term is its use in place of the word "annihilated" or *fdni*, for the reason that one who is *Jani* has been buried in the love of the Almighty; and one of the meanings of the word for disbelief, *kufṛ*, is to cover over or obliterate something. Since Ḥanzalah found one state obliterating the other from time to time, he termed himself a hypocrite.

Furthermore, the answer given by the Messenger & was not in refutation of the use of figurative language, but rather of the false premise that the one state was necessarily any better than the other.²²

States: Spiritual Witnessing

The inner intensification and domination of something in the imagination is called spiritual witnessing or *mushāhadah*. That this actually occurs is attested to in the ḥadith above in which Ḥanzalah says of the Fire and the Garden, "it is as if we are seeing those things with our own eyes." The meaning here is not that anyone actually saw the Fire and the Garden, but that in their imaginations the thought grew so intense that it possessed them. Many ignorant Sufis suppose spiritual witnessing to be direct vision, but they are clearly mistaken when they attempt to apply a dictionary meaning to a spiritual state.

Miscellaneous: Barakah from Accompanying a Master

In the same way that certain mystical states and conditions follow one's ascetic exertions or spiritual disciplines, they will also be found sometimes to follow one's being in the company of a master. However, unlike the effect of these exercises, the effect of a master's presence or words is not usually long lasting. This was the reason behind Ḥanzalah's complaint that, upon leaving the company of the Messenger &, he lost much of what he had gained there. Finally, no one should suppose that the reason for Ḥanzalah's lapse was his involvement in worldly affairs because, as we have clarified in the commentary above, the real reason for its occurrence was his parting company with the Messenger of Allāh &.

Questions: The Transient Nature of Spiritual States

Most travellers on the Sufi way complain at one time or another that a particular state of theirs has lost its former intensity, or has disappeared altogether. Then,

²⁹ In other words, there is no reason why one's worldly activities cannot be imbued with the same spiritual significance as an act of prescribed worship, like prayer or fasting. Much of the message of Islam, in fact, is just that. This is what the Messenger & was referring to when he said that there was to be no monasticism in Islam, y t d.

thinking that they have suffered some sort of spiritual reverse, the travellers become disheartened and confused. This is especially true among neophytes who are far more susceptible to changes in their condition than more experienced travellers. The Sufi masters, however, have established that the ascendancy of spiritual states is at best impermanent. This phenomenon of impermanence is referred to as *talwin* or variegation, and is something which occurs in varying degrees to even the most experienced Sufis. In this hadith, the Messengers saying, "There is a time for this and a time for that," is in direct reference to *talwin*. This phenomenon is an inevitable part of the Sufi way and, as such, should never become a cause for concern.

HADITH 9

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ، فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ فَقَالَ: «مَا هَذَا؟» قَالُوا: حَبْلٌ لِرَبِّبٍ فَإِذَا قَرَّتْ تَعَلَّقَتْ فَقَالَ: «لَا حُلُوهَ، لِيُصَلَّ أَحَدُكُمْ» (البخاري وأبو داود والنسائي)

It is related on the authority of 'Anas & that Allah's Prophet ﷺ once went into the mosque and saw a rope there stretched between two supports. "What is this," he asked. The Companions replied, "This is Zaynab's rope. When she tires at worship, she props herself up with it." The Messenger of Allah said, "Take it down. You should only worship for as long as you are fresh. When you tire, you should rest." This hadith was related by Bukhārī, Abu Dawūd, and Nasai.³¹

Teachings: Moderation in Spiritual Disciplines

The Sufi masters are agreed that no one should go to such extremes in their spiritual disciplines as would adversely affect their health or well being. Clearly this is the lesson of the hadith above. The excesses of certain of the Sufi masters in this matter need not present any difficulties when we realise that, as a result of their sincere desire and love for the Almighty, they were granted the strength necessary to perform whatever they did.

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HADITH 10

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ، فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ فَقَالَ: «مَا هَذَا؟» قَالُوا: حَبْلٌ لِرَبِّبٍ فَإِذَا قَرَّتْ تَعَلَّقَتْ فَقَالَ: «لَا حُلُوهَ، لِيُصَلَّ أَحَدُكُمْ» (البخاري وأبو داود والنسائي)

31 Bukhārī: 1150, Muslim: 784, Abu Dawūd: 4644, Ibn Majah: 171

الإنسان وَخَطَّ إِلَى جَانِبِهِ خَطًّا وَقَالَ: «هَذَا أَجَلُهُ» وَخَطَّ آخَرَ بَعِيدًا مِنْهُ وَقَالَ: «هَذَا الْأَمَلُ» فَبَيَّنَّا هُوَ كَذَلِكَ إِذْ جَاءَهُ الْأَقْرَبُ. (أخرجه البخاري والترمذي)

It is related on the authority of 'Anas that the Messenger of Allah drew a line on the ground and said, "This is man." Then he drew a line parallel to the first and said, "This is his appointed time." Then he drew a third line, further than the second, and said, "This is man's wish. So, as man moves toward what he wishes for, he is greeted by the one that is closer to him [his appointed time]. This hadith was related by Bukhārī and Tirmidhi."

Interpretations: The Use of Metaphor to Indicate the Almighty

In the writings, and particularly in the poetry, of many Sufi masters words like sun, moon, ocean, and so forth are used to represent the essence and attributes of the Almighty. On the surface of it, at least, this kind of representation is unbecoming because it equates the Eternal with the ephemeral, and negates the concept of Allah's unity or *tawhid*. The purpose of this, however, is figurative and not literal representation. There is certainly nothing wrong with the figurative representation inherent in the comparison of two essentially unlike things. Witness, for example, the Qurānic simile of the lamp: "The similitude of His light is as a niche wherein is a lamp."³² The most one could say here is that the comparison in the hadith, unlike the one in the Qur'an, is not made explicit by the use of a word for "like" or "as." This, however, is something which occurs in all good literature.³³ In the hadith above, Allah's Messenger pointed to the lines he had drawn in the dust and said, "This is man, and this is his appointed time," and "This is man's wish." He did not say, "This is like man," or "This is like his appointed time," even though that was what he really meant. Undoubtedly, then, the use of metaphorical language is perfectly acceptable.

There remain here two matters in need of clarification. The first is an explanation of what similarities exist between two essentially unlike things; and the second is an answer to the objection that since the names of the Almighty are self-designated, *tawqifi*, then where did the Sufi masters get permission to use other, undesignated names?

In brief, the explanation of the first matter is that similarities between the Divine Essence and natural phenomena only seem to be similarities. In actual

31 Bukhārī: 6418, Tirmidhi: 2454

32 Al-Qur'an: 24:35

33 This is what marks the difference between a simile and a metaphor; both of which are found throughout the Qur'an, yet.

fact, they are not. The oneness or unity of 'Almighty' for example, is real, whereas the oneness of the ocean is only a relative sort of oneness. Likewise, the Almighty is a source in the sense that He is the effective and principal cause, whereas the ocean is only a material and secondary cause. And so forth. Certainly, these are significant differences, but they do not prevent comparison or metaphorical representation. For a detailed discussion of this subject, the qualified reader will find nothing better than what Qadi Mubarak wrote in his commentary' on Muhib Allāh Bihārī's book, *Sullam al-ulum*." The basis of the simile of the sun, as the source of beneficial light, is obvious.

To clarify the second point, it should be sufficient to point out that designation, *tawqif*, extends only to the names of the Almighty, and not to every one of His perfect attributes. With the above commentary and clarification in mind, it should be possible to gain a proper understanding of the following verses of mystic poetry, and others like them, without going to the extreme of labelling their authors "disbelievers."

Though the ocean be one, from its fathomless depths
Come the waves with hue and form.
The sun rises, a sign of the sun.
The proof lies in a look at the sun.
Red wine, imbibe, and on the moonfaced, gaze.
Forsake religion and on these beauties gaze.

It should be noted that in these verses "moonfaced beauties" should be understood as representing the manifestations or *tajalliyat* of the Almighty's perfect attributes.

HADITH 11

عن ابن عمر رضي الله عنهما: أخذ رسول الله صلى الله عليه وسلم مني على كتفه فقال: «يا ابن عمر، أنت في الدنيا كأنك غريب أو عابر سبيل» (رواه البخاري والترمذي) [JIS: 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000]

Ibn 'Umar said, "The Messenger of Allah took me by the shoulder and said, 'Live in this world as if you were a stranger, or just a passerby.'" This was related by Bukhari and Tirmidhi. However, in the version related

34 This is a well-known Hanafī text on

the subject of legal theory or *usul al-fah*, y t d.

by Firmidhi, after the words, "or just a passerby," the following sentence is added: And consider yourself to be among the people of the graves."

Sayings: Die Before you Die

This saying is one that Sufis often repeat, and this hadith is the equivalent of its meaning. Therefore, it is not inconceivable that this saying could be a hadith in meaning, even though it is not a hadith in the technical sense of the word. In fact, the great majority of Sufi sayings believed popularly to be the words of the Messenger have equivalents, at least in meaning, in the authentic hadiths of the Messenger *ṣ*. Therefore, to generalise about the Sufis narrating and popularising spurious material in the name of hadiths is decidedly unfair and unwarranted.

Character: Contemplation

The heartfelt contemplation of a subject, under all conditions or for a limited period of time, where the intention is to begin acting on the requisites of what is being contemplated, is called *muraqabah*. This is one of the primary objectives of inner conduct. In the hadith above it is *muraqabah* that Ibn 'Umar is being urged to practise, because counting oneself among the dead has to do with inner, not outer, conduct. The results of regular *muraqabah* are a flagging in one's desire for the things of this world, the dwindling away of lust, rancour, and other blameworthy character traits, and an increase in commitment and submission to the will of the Almighty.

HADITH 12

وعن قيس بن أبي غرزة رضي الله عنه قال: كنا نسمى في عهد رسول الله صلى الله عليه وسلم السماسرة فمر بنا رسول الله صلى الله عليه وسلم فسأنا باسمه هو أحسن منه فقال: «يا معشر التجار! إن البيع يحضره اللغو والحلف فشوبوه بالصدق» (رواه أبو التريثي) [Xo tiji 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100]

Qays ibn Abi Gharazah & said, "In the time of Allah's Messenger we were called brokers. Then the Messenger stopped at the marketplace one day and gave us a better name, saying, 'O you merchants'.⁵⁶ Surely your buying and selling is sometimes attended by gross exaggeration and

53 Bukhari: 6416, Tirmidhi: 1333, Ibn Majah: 4114

36 Note that he called them merchants instead of brokers, y t d.

the swearing of oaths. So, fortify your deals with charity.”³⁷ This *hadith* was related by Abū Dawūd, Tirmidhi, and Naṣāʾ.³⁸

Customs: Taking a New Name

In man’s spiritual families it has become common practice for a disciple to take a new name after taking *bayʿah* at the hands of a master. The basis for this custom could possibly be derived from the *hadith* above in which the Messenger of Allāh used the word “merchant” instead of “broker” to address the Muslim traders he was visiting.³⁹

HADITH 13

أَبُو زَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنِ إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ فَقَالَ: إِنِّي أَحَبُّ فَلَانًا فَأَجِبَهُ قَالَ: فَيَجِبُهُ جِبْرِيلُ، ثُمَّ يُنَادِي فِي السَّمَاءِ، يَقُولُ: إِنَّ اللَّهَ يُحِبُّ فَلَانًا فَأَجِبُوهُ، فَيَجِبُهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوَضَّعُ لَهُ الْقَبُولُ فِي الْأَرْضِ، وَإِذَا أَبْغَضَ عَبْدًا دَعَا جِبْرِيلَ عَلَيْهِ السَّلَامُ يَقُولُ: إِنِّي أَبْغَضُ فَلَانًا فَأَبْغِضْهُ قَالَ: فَيَبْغِضُهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ، إِنَّ اللَّهَ يُبْغِضُ فَلَانًا فَأَبْغِضُوهُ قَالَ: فَيَبْغِضُونَهُ ثُمَّ يُوَضَّعُ لَهُ الْبُغْضَاءُ فِي الْأَرْضِ» (رواه مسلم)

It is related on the authority of Abū Huraira 4 that the Messenger of Allāh said: “When one of you intends to perform the prayer [out in the open], let him first put something in front of himself. If he can find nothing else, then let him put his staff into the ground. If he has no staff, then let him draw a fine in front of himself. In that way, nothing that passes in front of him [while he performs prayer] will bother him.”

Practices: Collecting Ones’ Thoughts

The state-producing practices prescribed by the Sufi masters all have as their

37 Abū Dawūd: 3326, Tirmidhi: 1208, Nāṣi 14468, Ibn Mijāh: 2145

38 Prior to Islam traders were free to transact business in any way that they pleased. Thus, in pursuit of greater profits, they committed any number of what, after Islam, would be called unlawful practices. So, in view of the traders having taken to new practices after their conversion to Islam, Allāh’s Messenger gave them a new name as well. However, since the majority of business transactions, in spite of their technical legality, are rarely free of dubious elements, like the swearing of frivolous oaths, merchants are urged to regularly give a portion of their earnings in charity. This is only one of many examples from the *hadith* in which Muslims are urged to exercise caution in their worldly affairs, especially where finances are concerned, y1d.

39 Abū Dawūd: 689. Al-Mundhirī reported from Sufyān ibn ʿUyayna, who said: We have not found anything that would corroborate this report and it has not been narrated but through this chain. Whenever Ismāʿīl ibn Umayyah reported this *hadith*, he would ask: Do you have anything that corroborates this? Imam ash-Shāfiʿi has also alluded to the weakness of this report. Imam Bayhaqī s.a.d. “Thu (weakness) does not matter in establishing this ruling.

object the creation, after dispelling any inner confusion, of a certain presence of mind or oneness of concentration which, once it has become second nature, will greatly facilitate the matter of directing one’s attention exclusively to Allāh. Obviously, however, as the One to be contemplated is himself Unseen, and as the beginner is rarely able to clear his/her mind of outside thoughts, it takes a great deal of practice before this presence of mind can become second nature. At any rate, the disciplines of the Sufis are basically methods for acquiring this second nature. The *hadith* above might be the source from which all of this (knowledge) was derived, because the scholars, such as Ibn Humām in his commentary on the *Hidāyah*, have written that among other things, the wisdom behind *sutrah* (putting something in front of oneself when performing prayer in the open) is that it allows one to collect one’s thoughts and dispels confusion.

HADITH 14

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «إِنِ إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ فَقَالَ: إِنِّي أَحَبُّ فَلَانًا فَأَجِبَهُ قَالَ: فَيَجِبُهُ جِبْرِيلُ، ثُمَّ يُنَادِي فِي السَّمَاءِ، يَقُولُ: إِنَّ اللَّهَ يُحِبُّ فَلَانًا فَأَجِبُوهُ، فَيَجِبُهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوَضَّعُ لَهُ الْقَبُولُ فِي الْأَرْضِ، وَإِذَا أَبْغَضَ عَبْدًا دَعَا جِبْرِيلَ عَلَيْهِ السَّلَامُ يَقُولُ: إِنِّي أَبْغَضُ فَلَانًا فَأَبْغِضْهُ قَالَ: فَيَبْغِضُهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ، إِنَّ اللَّهَ يُبْغِضُ فَلَانًا فَأَبْغِضُوهُ قَالَ: فَيَبْغِضُونَهُ ثُمَّ يُوَضَّعُ لَهُ الْبُغْضَاءُ فِي الْأَرْضِ» (رواه مسلم)

It is related on the authority of Abū Huraira & that the Messenger of Allāh said: “When Allāh loves someone, He calls Jibril *yer* and says, ‘I love so and so. Now, you love him too.’ Then Jibril, too, loves that person, and calls out to the inhabitants of the heavens, ‘Allāh jgi loves so and so. Now, you love him too.’ So the inhabitants of the heavens come to love that person as well, and the person is accepted all over the earth. When Allāh despises someone, He calls Jibril and says, ‘I despise so and so. Now, you despise him too.’ Then Jibril, too, despises that person, and calls out to the inhabitants of the heavens, ‘Allāh despises so and so, now you despise him too.’ So the inhabitants of the heavens despise him too, and that person becomes despicable in the eyes of people all over the earth.” This *hadith* was related by Muslim.⁴⁰

it would enable him to give so much in charity every day from his earnings there was of the same school of thought as our master. Is it possible that a companion of the Prophet ﷺ was guilty of the practice of monasticism or of deliberately preferring not to perform an act of worship? The secret behind all of this is that through an excess of worldly ties an element of confusion is introduced into the state of communion with the Almighty. When Abu Darda' said, "And it is certainly not my place to prohibit what Allah has legalised," he made it clear that he would have no part in monasticism. When he said, "I just do not like the idea of not being among those described by the Almighty as, '...people whom neither commerce nor sale divert from the remembrance of Allah &c,'" he revealed the secret. His interpretation of the Quranic verse is one which took into account the simple fact that most people are unable to transact business while remaining, at the same time, constant in their remembrance of the Almighty.⁴³

The following verse of Persian poetry¹ nicely illustrates the point that Abu Darda² had in mind:

The words that interrupt you w'hen communing with

Your friend, what matter if of faith, or disbelief!

Or that which screens you from your friend when you would meet.

What good if it appears a lovely sight or not?

HADĪTH 17

رَبِّهِ ^Uجِبْرِائِيلُ عَلَيْهِ السَّلَامُ فَصَّيَّغَ ^Uقَوْلَهُ ^Uقَدِ امْلَأْنَا مِنْهُ ^Uإِلَّا
 رَشَوُا ^Uاللَّهُ ^Uوَعَلَّمَ ^Uجِبْرِائِيلُ ^Uأَوْفِيَّةَ ذَكَبَ وَزَدَهُ ^Uفَرَادِي ^Uإِلَّا ^U
 لَا ^Uأَجْلِي ^Uوَشَوُّوا ^U4) صَلَّى ^U4) ^Uإِلَّيْهِ ^Uتَسَلَّمَ كَكَانَ ^Uكَيْسَرُ ^Uجِبْرِائِيلُ ^Uأَزَلَّ ^Uأَهْلُ
 الشَّامِ ^Uسَجَدَ ^U4) ^U« dij » 4) (j)

Jābir &, in a lengthy narration of how he sold his camel, said, “When I arrived at Madina, the Messenger of Allah said to Bilal ‘Give him’ (Jābir) a measure of gold (in payment for the camel), and add a little extra.’ So he gave me a whole carat extra. Then I said to myself, ‘Never will I part with this extra carat of gold from the Messenger of Allah Thereafter!’ It remained with me always, in a leather pouch, until it was taken from me

4/ Otherwise, the other weU know interpretation of this verse, that of Ibn Abbas, takes into account the fact that the first Muslims were both the best of traders and the best of people in their remembrance of Allah, y t d.


(forcibly) by the Syrians at the battle of Harrah." This hadith was related by Muslim.⁴⁴

Practices: Holding Keepsakes

It is the practice of most Sufis to keep something that belongs (or belonged) to their masters as a memento. This is something that is done purely out of love for the master. The precedent for this practice is clearly related in the hadith above.

HADĪTH 18

[illegible]

It is related on the authority of 'Awf ibn Malik[ؓ] that the Messenger of Allah  said: "I and a woman with parched cheeks [one who has had to toil and suffer] will be like these two [i.e. as close as the index finger is to the middle finger] on the Day of Judgment; a woman whose husband died and left her a widow, a woman who, despite social pressures and her own beauty, refused to remarry for the sake of her children [in order to devote herself to them more completely], until finally they grew up and set out on their own, or died." This hadith was related by Abu Dawūd⁴⁵ *

Practices: Choosing to Remain Unmarried

In order to keep their worldly ties to a minimum, or in order to avoid any kind of real or imagined interference in their relationship with the Almighty, some Sufis never marry. As a result, certain narrow-minded individuals have accused the Sufis of not adhering to the Sunna or way of the Prophet. In the above hadith, not only do we find permission for remaining single, we also find that wherever there is a possibility of a child's being neglected, it is better to abstain from marriage. This is, of course, on the condition that one's practice of Islam will not be adversely affected. So, when the possibility that a child will be neglected is a legitimate excuse for not marrying, what then of the possibility that Allah will be neglected?

44 Muslim: 715,1599

45 Abu Dawud: 5149. Al-Mundhiri said: 'In its chain, there is Abu T-Khattab an-Nahhas⁴⁵ ibn Qahm al-Basri and his *hadiths* cannot be argued from.'

HADĪTH 19

عن الأحنف بن قيس في حديث طويل قال: قلت: أي لأبي ذر رضي الله عنه ما تقول في هذه العطاء؟ قال: خذْهُ، فإن فيه اليوم معونة فإذا كان ثَمَنًا لِدِينِكَ فدَعُهُ. (أخرجه

 $(\text{dB}\dot{\gamma}/\text{Jl})$

In a lengthy narration, Ahnaf, ibn Qays said, "I said to Abu Dharr 'What do you say about these [monthly or yearly sums granted by rulers as] gifts?' He replied, 'Take them. For nowadays you will find succour in them. But if ever these should become the price of your faith, then drop them.'" This hadith was related by Bukhari and Muslim.⁶

Practices: Accepting Gifts from the Wealthy

In general, it has been the practice of Sufi masters to accept gifts and stipends. The benefits of their doing so are peace of mind and freedom from having to concern themselves with things that might distract them from their real work. The hadith above is explicit in its giving permission for this practice. However, if the patron has some reason other than sincere love for the master, and actually wants to give money in payment for something he wants from the master, then, under those circumstances, his gifts may not be accepted. Similarly, if the gift is tainted with illegitimate earnings, such as would bring detriment to the name of Islam, then the gift may surely not be accepted. As a general rule, then, a gift may be accepted only when it comes unaccompanied by anything contrary to Islamic teachings.

HADĪTH 20

عن عبد الله بن عمرو بن العاص رضي عنه^{٤٨}
وسلم وأما أطير خاطبا من خص،
فقال: «الأمر أشرف من ذلك» وفي
أبو داود والترمذي وصححه

'Abdullah ibn 'Amr ibn al-'As said, "The Messenger of Allah passed me by as *I was plastering the wall of a hut*, and remarked, 'O 'Abdullah! What

46 This hadith could not be found in Bukhari with these words. Muslim: 1657

is this? I replied. Just a wall that needs repairing.' Then he said to me, "The matter of death is even simpler than that." In another version of the same hadith, the Prophet rfs says, "I see the matter of death as something even closer than that [wall]. This hadith was related by Abu Dawud and Tirmidhi."

Practices: Exaggeration in Severing Worldly Ties

This practice has already been discussed in the commentary of hadith [16]. Obviously, the hadith above refers to the same practice.

HADITH 21

عن ¹ (41) ² (41) ³ (41) ⁴ (41) ⁵ (41) ⁶ (41) ⁷ (41) ⁸ (41) ⁹ (41) ¹⁰ (41) ¹¹ (41) ¹² (41) ¹³ (41) ¹⁴ (41) ¹⁵ (41) ¹⁶ (41) ¹⁷ (41) ¹⁸ (41) ¹⁹ (41) ²⁰ (41) ²¹ (41) ²² (41) ²³ (41) ²⁴ (41) ²⁵ (41) ²⁶ (41) ²⁷ (41) ²⁸ (41) ²⁹ (41) ³⁰ (41) ³¹ (41) ³² (41) ³³ (41) ³⁴ (41) ³⁵ (41) ³⁶ (41) ³⁷ (41) ³⁸ (41) ³⁹ (41) ⁴⁰ (41) ⁴¹ (41) ⁴² (41) ⁴³ (41) ⁴⁴ (41) ⁴⁵ (41) ⁴⁶ (41) ⁴⁷ (41) ⁴⁸ (41) ⁴⁹ (41) ⁵⁰ (41) ⁵¹ (41) ⁵² (41) ⁵³ (41) ⁵⁴ (41) ⁵⁵ (41) ⁵⁶ (41) ⁵⁷ (41) ⁵⁸ (41) ⁵⁹ (41) ⁶⁰ (41) ⁶¹ (41) ⁶² (41) ⁶³ (41) ⁶⁴ (41) ⁶⁵ (41) ⁶⁶ (41) ⁶⁷ (41) ⁶⁸ (41) ⁶⁹ (41) ⁷⁰ (41) ⁷¹ (41) ⁷² (41) ⁷³ (41) ⁷⁴ (41) ⁷⁵ (41) ⁷⁶ (41) ⁷⁷ (41) ⁷⁸ (41) ⁷⁹ (41) ⁸⁰ (41) ⁸¹ (41) ⁸² (41) ⁸³ (41) ⁸⁴ (41) ⁸⁵ (41) ⁸⁶ (41) ⁸⁷ (41) ⁸⁸ (41) ⁸⁹ (41) ⁹⁰ (41) ⁹¹ (41) ⁹² (41) ⁹³ (41) ⁹⁴ (41) ⁹⁵ (41) ⁹⁶ (41) ⁹⁷ (41) ⁹⁸ (41) ⁹⁹ (41) ¹⁰⁰ (41) ¹⁰¹ (41) ¹⁰² (41) ¹⁰³ (41) ¹⁰⁴ (41) ¹⁰⁵ (41) ¹⁰⁶ (41) ¹⁰⁷ (41) ¹⁰⁸ (41) ¹⁰⁹ (41) ¹¹⁰ (41) ¹¹¹ (41) ¹¹² (41) ¹¹³ (41) ¹¹⁴ (41) ¹¹⁵ (41) ¹¹⁶ (41) ¹¹⁷ (41) ¹¹⁸ (41) ¹¹⁹ (41) ¹²⁰ (41) ¹²¹ (41) ¹²² (41) ¹²³ (41) ¹²⁴ (41) ¹²⁵ (41) ¹²⁶ (41) ¹²⁷ (41) ¹²⁸ (41) ¹²⁹ (41) ¹³⁰ (41) ¹³¹ (41) ¹³² (41) ¹³³ (41) ¹³⁴ (41) ¹³⁵ (41) ¹³⁶ (41) ¹³⁷ (41) ¹³⁸ (41) ¹³⁹ (41) ¹⁴⁰ (41) ¹⁴¹ (41) ¹⁴² (41) ¹⁴³ (41) ¹⁴⁴ (41) ¹⁴⁵ (41) ¹⁴⁶ (41) ¹⁴⁷ (41) ¹⁴⁸ (41) ¹⁴⁹ (41) ¹⁵⁰ (41) ¹⁵¹ (41) ¹⁵² (41) ¹⁵³ (41) ¹⁵⁴ (41) ¹⁵⁵ (41) ¹⁵⁶ (41) ¹⁵⁷ (41) ¹⁵⁸ (41) ¹⁵⁹ (41) ¹⁶⁰ (41) ¹⁶¹ (41) ¹⁶² (41) ¹⁶³ (41) ¹⁶⁴ (41) ¹⁶⁵ (41) ¹⁶⁶ (41) ¹⁶⁷ (41) ¹⁶⁸ (41) ¹⁶⁹ (41) ¹⁷⁰ (41) ¹⁷¹ (41) ¹⁷² (41) ¹⁷³ (41) ¹⁷⁴ (41) ¹⁷⁵ (41) ¹⁷⁶ (41) ¹⁷⁷ (41) ¹⁷⁸ (41) ¹⁷⁹ (41) ¹⁸⁰ (41) ¹⁸¹ (41) ¹⁸² (41) ¹⁸³ (41) ¹⁸⁴ (41) ¹⁸⁵ (41) ¹⁸⁶ (41) ¹⁸⁷ (41) ¹⁸⁸ (41) ¹⁸⁹ (41) ¹⁹⁰ (41) ¹⁹¹ (41) ¹⁹² (41) ¹⁹³ (41) ¹⁹⁴ (41) ¹⁹⁵ (41) ¹⁹⁶ (41) ¹⁹⁷ (41) ¹⁹⁸ (41) ¹⁹⁹ (41) ²⁰⁰ (41) ²⁰¹ (41) ²⁰² (41) ²⁰³ (41) ²⁰⁴ (41) ²⁰⁵ (41) ²⁰⁶ (41) ²⁰⁷ (41) ²⁰⁸ (41) ²⁰⁹ (41) ²¹⁰ (41) ²¹¹ (41) ²¹² (41) ²¹³ (41) ²¹⁴ (41) ²¹⁵ (41) ²¹⁶ (41) ²¹⁷ (41) ²¹⁸ (41) ²¹⁹ (41) ²²⁰ (41) ²²¹ (41) ²²² (41) ²²³ (41) ²²⁴ (41) ²²⁵ (41) ²²⁶ (41) ²²⁷ (41) ²²⁸ (41) ²²⁹ (41) ²³⁰ (41) ²³¹ (41) ²³² (41) ²³³ (41) ²³⁴ (41) ²³⁵ (41) ²³⁶ (41) ²³⁷ (41) ²³⁸ (41) ²³⁹ (41) ²⁴⁰ (41) ²⁴¹ (41) ²⁴² (41) ²⁴³ (41) ²⁴⁴ (41) ²⁴⁵ (41) ²⁴⁶ (41) ²⁴⁷ (41) ²⁴⁸ (41) ²⁴⁹ (41) ²⁵⁰ (41) ²⁵¹ (41) ²⁵² (41) ²⁵³ (41) ²⁵⁴ (41) ²⁵⁵ (41) ²⁵⁶ (41) ²⁵⁷ (41) ²⁵⁸ (41) ²⁵⁹ (41) ²⁶⁰ (41) ²⁶¹ (41) ²⁶² (41) ²⁶³ (41) ²⁶⁴ (41) ²⁶⁵ (41) ²⁶⁶ (41) ²⁶⁷ (41) ²⁶⁸ (41) ²⁶⁹ (41) ²⁷⁰ (41) ²⁷¹ (41) ²⁷² (41) ²⁷³ (41) ²⁷⁴ (41) ²⁷⁵ (41) ²⁷⁶ (41) ²⁷⁷ (41) ²⁷⁸ (41) ²⁷⁹ (41) ²⁸⁰ (41) ²⁸¹ (41) ²⁸² (41) ²⁸³ (41) ²⁸⁴ (41) ²⁸⁵ (41) ²⁸⁶ (41) ²⁸⁷ (41) ²⁸⁸ (41) ²⁸⁹ (41) ²⁹⁰ (41) ²⁹¹ (41) ²⁹² (41) ²⁹³ (41) ²⁹⁴ (41) ²⁹⁵ (41) ²⁹⁶ (41) ²⁹⁷ (41) ²⁹⁸ (41) ²⁹⁹ (41) ³⁰⁰ (41) ³⁰¹ (41) ³⁰² (41) ³⁰³ (41) ³⁰⁴ (41) ³⁰⁵ (41) ³⁰⁶ (41) ³⁰⁷ (41) ³⁰⁸ (41) ³⁰⁹ (41) ³¹⁰ (41) ³¹¹ (41) ³¹² (41) ³¹³ (41) ³¹⁴ (41) ³¹⁵ (41) ³¹⁶ (41) ³¹⁷ (41) ³¹⁸ (41) ³¹⁹ (41) ³²⁰ (41) ³²¹ (41) ³²² (41) ³²³ (41)

It is related on the authority of 'Ali & that the Messenger of Allah Jfk said [among other things in a lengthy hadith], .. and the learned will never have their fill of it; and even though it be read and reread, over and over again, it will never seem old, and its wonders will never cease." This hadith was related by Tirmidhi.⁸

States: Spiritual Knowledge

When, through constant remembrance, *dhikr*, and other spiritual practices and disciplines, the darkness of the self and other impurities are dispelled, the heart and soul of the Sufi will enter into a special relationship with the Almighty, so that certain spiritual subtleties and knowledge will be bestowed upon the Sufi from within, as it were, bypassing the usual mediums of learning and study. That this is something which actually occurs is attested to in the hadith above. This is because ordinary, recorded knowledge is limited in scope—once it is digested, that is the end of it, whereas spiritual knowledge is unlimited and, more often than not, impossible to digest.

47 Abu Dawūd: 5235, Tirmidhī: 2335, Ibn Majah: 4160

48 Tirmidhi: 2906. He said: * this is a strange hadith; we do not know it but through the report of Hamzah az-Zayyat. And his chain is unknown and there is a doubt in the hadith of Harith.'

HADITH 22

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: يقول الله تعالى: «مَنْ شَغَلَهُ الْقُرْآنُ عَنْ مَسْئَلَتِي أُعْطِيَ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ». (أخرجه الترمذي)

It is related on the authority of Abu Huraira that Allah's Prophet 4. said "Never will a group of people gather in a house from among the houses of Allah for the recitation of Allah's Book, or to study it among themselves, except that a state of spiritual tranquility, *sakina*, will descend upon them, and they are overcome by Divine Mercy, and they are surrounded by angels, and they are mentioned by Allah as being among those closest to Him." This hadith was related by Abu Dawūd.⁴⁹

Practices: Group Remembrance

The gathering together of a number of Sufis for the purpose of remembrance, *dhikr*, illuminating their inner beings, enhancing their animation, increasing their determination, and warding off inertia is called group remembrance. The precedent for this practice, along with an indication of its positive spiritual benefits, is to be found in the hadith above.

Customs: Spiritual Retreats

Since the Companions of the Prophet 4 and the Followers had their inner beings enlightened through proximity to the Messenger of Allah so that they had acquired the ability to maintain states of constant remembrance, they were in no need of seclusion for the purpose of developing this ability. Later on, however, owing to changed conditions, the custom of building retreats became widespread among the Sufi masters, and with good reason. In the hadith above, the words, "houses of Allah" are usually interpreted to mean mosques. However, since the phrase is figurative, it may be assumed that it refers to the general and not only to the particular. Secondly, when the mosque and retreat are established for more or less the same purposes, they may all be said to share in the description "houses of Allah." Therefore, in this wise, the hadith may be cited as a precedent for the custom of building retreats.

States: The Inner Condition of Tranquility

Experience has shown that, as a result of one's involvement in constant remem-

brance, a certain strange yet pleasant state comes over the heart and, with continued involvement, will grow stronger and more permanent. In the terminology of the Sufis, this is called *nisba* or affinity. In the hadith above, the word *sakina* is used to denote the same phenomenon.

HADITH 23

عن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: يقول الله تعالى: «مَنْ شَغَلَهُ الْقُرْآنُ عَنْ مَسْئَلَتِي أُعْطِيَ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ». (أخرجه الترمذي)

It is related on the authority of Abu Sa'id al-Khudri that Allah's Prophet 4 said, "The Almighty says, 'Whoever is diverted from supplicating Me owing to their preoccupation with recitation of the Qur'an, will be granted the best of what I grant to those who supplicate.'"⁵⁰

Practices: Non-essential Acts of Worship during Intense Sessions of Remembrance

In most Sufi orders the disciple is given a particular *dhikr*-formula to repeat as a spiritual discipline. While engaged in this discipline, the disciple will forgo many other virtuous acts, like supererogatory prayers, lessons in the Islamic sciences, listening to talks about faith, and so forth. This practice is one which has drawn the criticism of many of those who concern themselves with no more than the externals of Islam. In brief, the reason behind this practice of the Sufis is that at the outset of discipleship, the disciple's internal state is subordinate to the disciple's external state. Over a period of time, however, the opposite will come about, so that the external state will be subordinate to the disciple's internal state. Therefore, if at the outset the disciple is allowed to undertake a number of different activities, it will be next to impossible for the disciple to achieve the mental and spiritual concentration that is at the heart of all Sufi training. The hadith above comes as confirmation of this practice. Therefore, preoccupation with the Qur'an's recitation, which is itself a kind of *dhikr*,⁵¹ (and to the extent that one neglects as important an act of worship as supplication, *du'ā*) is accorded praise rather than criticism. This is the gist of the practice I have just described.

so Tirmidhi: 2926

Si The Qur'an describes itself as "... but *dhikr* for all of the worlds" (12:104), yid.

HADITH 24

[illegible]

It is related on the authority of ‘A’isha & that the Messenger of Allah ﷺ said, “One who has mastered the Qurān shares the rank of the noble, pious scribes.” While one who recites the Qurān falteringly, who finds it difficult to recite, for such a one there is a two-fold reward.” This ḥadīth was related by Bukharī, Muslim, Abu Dāwūd, and Tirmidhi.”

Teachings: The Irrelevance of Pleasure in Matters of Worship

It sometimes happens, when people find that they are not deriving any pleasure from the act of remembrance, *dhikr*, or the performance of other acts of worship, that they become discouraged and stop doing those things altogether. Sometimes they become so disheartened that they begin thinking that what they were doing was in vain and essentially futile. Such misgivings are anathema to inner, spiritual development because it is confidence that is the key to all such development. The masters have written that the object is *dhikr*, not pleasure. In fact, they say, to maintain one's level of involvement in *dhikr*, even when it is not enjoyable to do so, is of more benefit to the Sufi than if it actually gave him/her great pleasure. Therefore, a lack of pleasure is not necessarily indicative of a corresponding lack of benefit. Rather, the opposite is true. In the hadith above, this truth is clearly set forth in the promise of a double reward for the person who struggles in reciting the Qur'an; for the reason that there is a proportional relationship between the degree of difficulty and the amount of reward. This is what spiritual disciplines are all about.

HADĪTH 25

عَنْ أُسَيْدِ بْنِ حُضَيْرٍ ⁵ >i> *⁸ Jī* بَيْنَنَا يُغَوِّدُ ¹ dJl اللَّيْلِ سُورَةَ الْبَقَرَةِ وَقَرَسَهُ
مَرْبُوطٌ عِنْدَهُ، إِذْ جَالَتْ ² >Jl فَمَسَكْنَتْ، ³ <Jl فَمَسَكْتَ، فَسَكَنْتَ ⁴ <Jl فَسَكَنْتَ
الْفَرَسَ، ثُمَّ قَرَأَ فَجَالَتْ وَكَانَ ابْنُهُ يَحْمِي قَرِيبًا مِنْهَا فَاَنْصَرَفَ، فَأَخْرَجَهُ ثُمَّ رَفَعَ رَأْسَهُ إِلَى

52 Al-Qur'an, 80:15.

53 Bukhārī: 3937, Muslim 798, Abu Dawūd: 1454, Tirmidhi: 2904, Ibn Majah 3779

٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠ ١٠١ ١٠٢ ١٠٣ ١٠٤ ١٠٥ ١٠٦ ١٠٧ ١٠٨ ١٠٩ ١١٠ ١١١ ١١٢ ١١٣ ١١٤ ١١٥ ١١٦ ١١٧ ١١٨ ١١٩ ١٢٠ ١٢١ ١٢٢ ١٢٣ ١٢٤ ١٢٥ ١٢٦ ١٢٧ ١٢٨ ١٢٩ ١٣٠ ١٣١ ١٣٢ ١٣٣ ١٣٤ ١٣٥ ١٣٦ ١٣٧ ١٣٨ ١٣٩ ١٤٠ ١٤١ ١٤٢ ١٤٣ ١٤٤ ١٤٥ ١٤٦ ١٤٧ ١٤٨ ١٤٩ ١٥٠ ١٥١ ١٥٢ ١٥٣ ١٥٤ ١٥٥ ١٥٦ ١٥٧ ١٥٨ ١٥٩ ١٦٠ ١٦١ ١٦٢ ١٦٣ ١٦٤ ١٦٥ ١٦٦ ١٦٧ ١٦٨ ١٦٩ ١٧٠ ١٧١ ١٧٢ ١٧٣ ١٧٤ ١٧٥ ١٧٦ ١٧٧ ١٧٨ ١٧٩ ١٨٠ ١٨١ ١٨٢ ١٨٣ ١٨٤ ١٨٥ ١٨٦ ١٨٧ ١٨٨ ١٨٩ ١٩٠ ١٩١ ١٩٢ ١٩٣ ١٩٤ ١٩٥ ١٩٦ ١٩٧ ١٩٨ ١٩٩ ٢٠٠ ٢٠١ ٢٠٢ ٢٠٣ ٢٠٤ ٢٠٥ ٢٠٦ ٢٠٧ ٢٠٨ ٢٠٩ ٢١٠ ٢١١ ٢١٢ ٢١٣ ٢١٤ ٢١٥ ٢١٦ ٢١٧ ٢١٨ ٢١٩ ٢٢٠ ٢٢١ ٢٢٢ ٢٢٣ ٢٢٤ ٢٢٥ ٢٢٦ ٢٢٧ ٢٢٨ ٢٢٩ ٢٣٠ ٢٣١ ٢٣٢ ٢٣٣ ٢٣٤ ٢٣٥ ٢٣٦ ٢٣٧ ٢٣٨ ٢٣٩ ٢٤٠ ٢٤١ ٢٤٢ ٢٤٣ ٢٤٤ ٢٤٥ ٢٤٦ ٢٤٧ ٢٤٨ ٢٤٩ ٢٥٠ ٢٥١ ٢٥٢ ٢٥٣ ٢٥٤ ٢٥٥ ٢٥٦ ٢٥٧ ٢٥٨ ٢٥٩ ٢٦٠ ٢٦١ ٢٦٢ ٢٦٣ ٢٦٤ ٢٦٥ ٢٦٦ ٢٦٧ ٢٦٨ ٢٦٩ ٢٧٠ ٢٧١ ٢٧٢ ٢٧٣ ٢٧٤ ٢٧٥ ٢٧٦ ٢٧٧ ٢٧٨ ٢٧٩ ٢٨٠ ٢٨١ ٢٨٢ ٢٨٣ ٢٨٤ ٢٨٥ ٢٨٦ ٢٨٧ ٢٨٨ ٢٨٩ ٢٩٠ ٢٩١ ٢٩٢ ٢٩٣ ٢٩٤ ٢٩٥ ٢٩٦ ٢٩٧ ٢٩٨ ٢٩٩ ٣٠٠ ٣٠١ ٣٠٢ ٣٠٣ ٣٠٤ ٣٠٥ ٣٠٦ ٣٠٧ ٣٠٨ ٣٠٩ ٣١٠ ٣١١ ٣١٢ ٣١٣ ٣١٤ ٣١٥ ٣١٦ ٣١٧ ٣١٨ ٣١٩ ٣٢٠ ٣٢١ ٣٢٢ ٣٢٣ ٣٢٤ ٣٢٥ ٣٢٦ ٣٢٧ ٣٢٨ ٣٢٩ ٣٣٠ ٣٣١ ٣٣٢ ٣٣٣ ٣٣٤ ٣٣٥ ٣٣٦ ٣٣٧ ٣٣٨ ٣٣٩ ٣٤٠ ٣٤١ ٣٤٢ ٣٤٣ ٣٤٤ ٣٤٥ ٣٤٦ ٣٤٧ ٣٤٨ ٣٤٩ ٣٥٠ ٣٥١ ٣٥٢ ٣٥٣ ٣٥٤ ٣٥٥ ٣٥٦ ٣٥٧ ٣٥٨ ٣٥٩ ٣٦٠ ٣٦١ ٣٦٢ ٣٦٣ ٣٦٤ ٣٦٥ ٣٦٦ ٣٦٧ ٣٦٨ ٣٦٩ ٣٧٠ ٣٧١ ٣٧٢ ٣٧٣ ٣٧٤ ٣٧٥ ٣٧٦ ٣٧٧ ٣٧٨ ٣٧٩ ٣٨٠ ٣٨١ ٣٨٢ ٣٨٣ ٣٨٤ ٣٨٥ ٣٨٦ ٣٨٧ ٣٨٨ ٣٨٩ ٣٩٠ ٣٩١ ٣٩٢ ٣٩٣ ٣٩٤ ٣٩٥ ٣٩٦ ٣٩٧ ٣٩٨ ٣٩٩ ٤٠٠ ٤٠١ ٤٠٢ ٤٠٣ ٤٠٤ ٤٠٥ ٤٠٦ ٤٠٧ ٤٠٨ ٤٠٩ ٤١٠ ٤١١ ٤١٢ ٤١٣ ٤١٤ ٤١٥ ٤١٦ ٤١٧ ٤١٨ ٤١٩ ٤٢٠ ٤٢١ ٤٢٢ ٤٢٣ ٤٢٤ ٤٢٥ ٤٢٦ ٤٢٧ ٤٢٨ ٤٢٩ ٤٣٠ ٤٣١ ٤٣٢ ٤٣٣ ٤٣٤ ٤٣٥ ٤٣٦ ٤٣٧ ٤٣٨ ٤٣٩ ٤٤٠ ٤٤١ ٤٤٢ ٤٤٣ ٤٤٤ ٤٤٥ ٤٤٦ ٤٤٧ ٤٤٨ ٤٤٩ ٤٥٠ ٤٥١ ٤٥٢ ٤٥٣ ٤٥٤ ٤٥٥ ٤٥٦ ٤٥٧ ٤٥٨ ٤٥٩ ٤٦٠ ٤٦١ ٤٦٢ ٤٦٣ ٤٦٤ ٤٦٥ ٤٦٦ ٤٦٧ ٤٦٨ ٤٦٩ ٤٧٠ ٤٧١ ٤٧٢ ٤٧٣ ٤٧٤ ٤٧٥ ٤٧٦ ٤٧٧ ٤٧٨ ٤٧٩ ٤٨٠ ٤٨١ ٤٨٢ ٤٨٣ ٤٨٤ ٤٨٥ ٤٨٦ ٤٨٧ ٤٨٨ ٤٨٩ ٤٩٠ ٤٩١ ٤٩٢ ٤٩٣ ٤٩٤ ٤٩٥ ٤٩٦ ٤٩٧ ٤٩٨ ٤٩٩ ٥٠٠ ٥٠١ ٥٠٢ ٥٠٣ ٥٠٤ ٥٠٥ ٥٠٦ ٥٠٧ ٥٠٨ ٥٠٩ ٥١٠ ٥١١ ٥١٢ ٥١٣ ٥١٤ ٥١٥ ٥١٦ ٥١٧ ٥١٨ ٥١٩ ٥٢٠ ٥٢١ ٥٢٢ ٥٢٣ ٥٢٤ ٥٢٥ ٥٢٦ ٥٢٧ ٥٢٨ ٥٢٩ ٥٣٠ ٥٣١ ٥٣٢ ٥٣٣ ٥٣٤ ٥٣٥ ٥٣٦ ٥٣٧ ٥٣٨ ٥٣٩ ٥٤٠ ٥٤١ ٥٤٢ ٥٤٣ ٥٤٤ ٥٤٥ ٥٤٦ ٥٤٧ ٥٤٨ ٥٤٩ ٥٥٠ ٥٥١ ٥٥٢ ٥٥٣ ٥٥٤ ٥٥٥ ٥٥٦ ٥٥٧ ٥٥٨ ٥٥٩ ٥٦٠ ٥٦١ ٥٦٢ ٥٦٣ ٥٦٤ ٥٦٥ ٥٦٦ ٥٦٧ ٥٦٨ ٥٦٩ ٥٧٠ ٥٧١ ٥٧٢ ٥٧٣ ٥٧٤ ٥٧٥ ٥٧٦ ٥٧٧ ٥٧٨ ٥٧٩ ٥٨٠ ٥٨١ ٥٨٢ ٥٨٣ ٥٨٤ ٥٨٥ ٥٨٦ ٥٨٧ ٥٨٨ ٥٨٩ ٥٩٠ ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠ ٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠٨ ٦٠٩ ٦١٠ ٦١١ ٦١٢ ٦١٣ ٦١٤ ٦١٥ ٦١٦ ٦١٧ ٦١٨ ٦١٩ ٦٢٠ ٦٢١ ٦٢٢ ٦٢٣ ٦٢٤ ٦٢٥ ٦٢٦ ٦٢٧ ٦٢٨ ٦٢٩ ٦٣٠ ٦٣١ ٦٣٢ ٦٣٣ ٦٣٤ ٦٣٥ ٦٣٦ ٦٣٧ ٦٣٨ ٦٣٩ ٦٤٠ ٦٤١

It is related on the authority of Usayd ibn Hudayr Jh. that as he was reciting one night from the second chapter of the Qur'an, near where he had tethered his horse for the night, the horse suddenly sprang up [apparently for no reason]. 'Usayd & then stopped his recitation, and the horse grew still. When 'Usayd began reciting again, the horse sprang up another time. So he stopped, and the horse grew quiet. Usayd & again began to recite, and again the horse sprang up. Then, since his son, Yahya was sleeping nearby the horse, 'Usayd & got up and moved him away. It was then that he happened to raise his head up to the sky when, lo and behold, he saw something like a cloud with lamps lit up inside of it. In the morning 'Usayd related all this to the Messenger of Allah who said, "Do you know what that was?" "No," Usayd replied. The Messenger said, "Those were angels approaching at the sound of your recitation. If you had continued reciting, the people would have risen this morning and seen them, and they would not have been invisible!" This hadith was related by Bukhari.

Questions: *The Possibility of Angels Revealing Themselves to other than a Prophet*

According to the scholars of Islam, not only is it possible for the masters to see the angels, it is also possible for them to converse with the angels. Nor, they add, is this merely a matter of speculation, as such things have actually occurred. The ḥadīth above is an unambiguous account of one such occurrence. In another ḥadīth, related by Muslim, an incident is recorded in which the angels greeted 'Imrān ibn Ḥuşayn عليه السلام.

Questions: *The Possibility of Being Unable to Interpret One's Own Visions*

Another point to be derived from the hadith above is that it often happens that Sufis who have spiritual visions, *kashf*, are incapable of penetrating to the true meaning of those visions. In the hadith above, 'Usayd actually saw the angels, but was nonetheless unaware that what he had seen were truly angels. Sufi scholars have written that the person who has taken this point to heart will never again rely on his/her own opinion or intellect in the matter of interpreting visions. Indeed, such a person will avoid making many mistakes."

54 Bukhari: 5018

55 In other words, all such visions should be discussed with someone with greater experience, *vt d.*

"Go! And when next you see them, say: 'In the name of Allah! Answer the call of Allāh's Prophet!'" The narrator of the hadith, then said, "And so Abu Ayyūb £ caught the jinn." This hadith was narrated by Tirmidhi.⁶

Customs: Charms and Incantations

Most Sufi masters are called upon to make amulets and charms for people with particular needs, and to perform exorcisms and so forth. In such cases, most masters are too polite to refuse, and so, seeking the help of the Almighty, they do their best to furnish their petitioners with something that will be of use to them in solving their particular problems. In the ḥadīth above, the Messenger of Allāh ﷺ taught Abū Ayyūb a formula for exorcising the jinn. Thus, it cannot be said that the custom of the Sufis is in any way contrary to the Sunna. In fact, there are several ḥadīths concerning the use of different charms and incantations.

HADĪTH 29

*جملہ 4) عَالَمٌ : cJĀ SĪ^ eJlī Cī طَائِفَاتُہِ مِنْكُمْ b وَاللّٰہِ وَلِیُّہُمَا

قَالَ: نَحْنُ الطَّاغُفَتَانِ بَنُو حَارِثَةَ وَبَنُو سَلَمَةَ وَمَا سُرُّنِي أَتَهُمَا لَمْ تَنْزِلْ لِقَوْلِ اللَّهِ تَعَالَى ﴿وَاللَّهُ

(i) $L \geq x_{t+1} \dots x_t$ جه 41^{55}

It is related on the authority of Jabir & that, "Concerning us the verse was revealed, 'When two parties amongst you were about to lose heart, even though Allāh is their Protector.'⁶² Yes, we are those two parties, the tribes of Hāriṭhah and Salama." And I am not sorry that this verse was revealed, for has the Almighty not said, 'Allāh is their Protector?'"⁶³ This ḥadīth was related by Bukhari and Muslim.⁶⁴

States: Taking Pleasure in Censure by the Beloved

Many Sufis have related how, though it may seem incredible, they have derived pleasure from visions and inspirations in which they were scolded by Allah or by His Messenger jfs. The hadith above, however, should do much toward dispelling our viewing of this phenomenon in the light of incredulity. For, despite the censure of his tribe, it was the one phrase in indication of Allah's concern with his tribe

61 Tirmidhi: 2880

62 Our'añ. 3:122

63 Even though the verse mentions a wrong they had committed, and was revealed to censure them

its revelation was nonetheless a pleasure to Jabir, v t d.

64 Bukhārī: 4051, Muslim: 2505

which caused Jabir to glory in the revelation of the verse. Similarly, when a Sufi is made aware that he/she is being censured, a sign will be given, in one form or another, that the censure is made because the Sufi is cared for. Certainly, if it was Allah's wrath that the Sufi was being made aware of, he/she would have no cause for rejoicing. Sa di tells the story of the Sufi who heard a voice from the Unseen tell him that his years of worship had not found acceptance with the Almighty. The Sufi then continued as before with his worship, saying, 'Accepted or not accepted, there is no other way to go.' At last, from the Unseen came the cry, 'Accepted! Though you remain without perfection. For without Me, you remain without protection!' There is also a story about a disciple of Shah' Abu al-Ma'ali who returned from Madina and related to him that in a dream he had been visited by the Prophet A who greeted him and then asked him to convey his greetings to his 'heretical' master. On hearing the dream, Shah' Abu al-Ma'ali began leaping for joy, saying: 'You say I'm no good, and I'm ecstatic! Allah bless you, you have spoken well. How well sour words beautify sweet, red lips!' Another Sufi was startled when, during a time of intense spiritual contemplation, he heard a voice from the Unseen say, 'You will become a disbeliever and die!' Later the Sufi was told by his master not to worry, and to return to his devotions, for what he had heard was merely a taunt of love, after the fashion of the name-calling practised by lovers everywhere. The following verse of the Mathnawi might also be included under this general heading:

Your displeasure with me is pleasure to my soul,

May my heart be made ransom, my heart in grief!

HADIṬH 30

عن جابر رضي الله عنه قال: مَرَضْتُ فَأَتَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَوِّدُنِي وَأَبُوبَكْرٍ وَهَمَّا مَاشِيَانِ فَوَجَدَانِي قَدْ أَغْمِيَ عَلَيَّ فَوَضَّاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ صَبَّ وَضْوءَهُ عَلَيَّ، فَأَقْبَضْتُ. الحديث (أخرجه الخمسة إلا النسائي)

It is related on the authority of Jabir رضي الله عنه that, “Once, when I had fallen ill, Allah’s Prophet ﷺ walked over with Abu Bakr to inquire after my health. I was unconscious when they found me, so the Prophet made ablutions and poured the used water over me. At that, I immediately regained consciousness... [the hadith continues.] This hadith was related by Bukhari, Muslim, Abu Dawud, and Tirmidhi.”⁶⁵

65 Bukhari: 5651, Muslim: 1616, Abu Dawud: 2886, Tirmidhi: 2097, Nasa'i: 138, Ibn Majah: 2728

Customs: Presentation of Gifts to Bearers of Good Tidings

It is customary among many Sufis to offer garments or small sums of money to those, such as the reciters of inspired poetry, who bring them pleasure with their glad tidings. This is no different than Ka'b's & giving his robe to the one who brought him the news of his forgiveness.

States: Contraction

The contraction of the heart at the coming of the signs of Divine majesty, *jaldl*, is called *qabd* by the Sufis. The straitened conditions of the three men described by Kab in his narrative correspond exactly to the *qabd* of the Sufis, as the reason for those conditions was the delay in the acceptance of the three men's repentance; for this delay was a sign, among many others, of Divine majesty'. Indeed, the phrase used in the narrative to describe this state is a metaphor for restriction and depression. The opposite of *qabd* is *bast* or expansion, which denotes joy and pleasure in the heart at the coming of the signs of Divine bounty. This was the state experienced by Ka'b & after he learned that his repentance had been accepted. All of this is clear from the hadith above in which it is related that, as a sign of how he felt, he gave away his robe.

HADITH 36

عن عباس رضي الله عنه قال: قال جبرئيل يا محمد لو أني رأيتك في النار لكانت من النار. (Tirmidhi 3107)

It is related on the authority of Ibn 'Abbas that Allah's Messenger said, 'When Pharaoh saw that he was going to drown, he cried out, 'I believe that there is no god but the One in whom the Israelites believe!' Then the angel Jibril said to me, 'O Muhammad! If only you could have seen me as I took mud from the ocean floor and stuffed it into his mouth for fear of his being overtaken at the last moment of his life by the mercy of Allah!' This hadith was related by Tirmidhi.⁷

States: Intoxication

In spite of the heart's position as the point on which revolves the acceptance of one's confession of faith, if it is not the time for the acceptance of repentance, it

will avail nothing to confess one's faith aloud. If the time is right, however, for the acceptance of one's repentance, even a silent confession of faith will suffice.⁸⁰ Jibril's 75 attempt to silence Pharaoh, in spite of his knowledge that his doing so would have no bearing on Pharaoh's ultimate destiny, came as a result of his being in the state of *sukr*, concerning the reality of which I have spoken already in my commentary on a previous hadith [34]. In this case, too, it was Jibril's 73 extreme antipathy for the enemies of Allah that led him to do what he did.

HADITH 37

عن عباس رضي الله عنه قال: قال جبرئيل يا محمد لو أني رأيتك في النار لكانت من النار. (Tirmidhi 3107)

It is related on the authority of Ibn 'Abbas & that Abu Bakr said, "O Messenger of Allah! You have aged!" Then he replied, "The chapters of Hūd and the Event have aged me!"⁸¹ This hadith was related by Tirmidhi.⁸⁰

States: Awe

On a higher spiritual plane than, but corresponding to, *qabd* and *bast* (contraction and expansion) are the feeling of awe brought on by the manifestation of Divine majesty or *Hayba* and intimacy or *uns*. As the spiritual states of the Prophet A were of the highest levels of spiritual development, it is better to refer to his awe for the Almighty, which is one of the early signs of *qabd*, as *hayba*.

Character: Spiritual Vigilance

Complete reflection on, and attention to, any particular subject, along with a continued effort to take its meaning to heart is called vigilance or *muraqabah*. Obviously, the ageing mentioned here as a result of awe depends chiefly on constant and concentrated attention to the subject. In this wise, the hadith points, dearly to the practice of *muraqabah*.

⁸⁰ Therefore, as Pharaoh's confession of faith came too late, it mattered nothing that he confessed it aloud. See Qūran, 10:91-2, y t d.

⁸¹ The chapter entitled Hūd (11), the first of these two chapters, contains mention of how former nations were punished and made the objects of Divine wrath, while the chapter entitled The Event (56), details the Hereafter and conditions in the Fire and Garden, y t d.

⁸² Tirmidhi: 3297

HADITH 38

عن أبي سعيد رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «اتَّقُوا قِرَاسَةَ
الْمُؤْمِنِ فَإِنَّهُ رِيْنُورٌ 41 J il' <^> i>» (الترمذي)

It is related on the authority of Abu Sa'id al-Khudri £ that the Messenger of Allah said, "Beware the intuition of a believer, for the believer sees with the light of Allah." This hadith was related by Tirmidhi.⁸³

States: Intuition

Through the purity of heart, which is, in fact, the fruit of constant remembrance and heeding, it quite often happens that a Sufi is able to perceive obscure spiritual truths. A branch of *kashf* or spiritual vision, this is known in Sufi parlance as intuition or *Jirāsa*. The hadith above mentions this faculty explicitly. Furthermore, the "light of Allah" mentioned in the hadith refers directly to the purity of heart which is brought about through remembrance, *dhikr*, and heedfulness, *taqwa*.

HADITH 39

عن عائشة رضي الله تعالى عنها أنها قالت: قلت يا رسول الله ﴿الَّذِينَ يُؤْتُونَ مَا آتَوْا
وَقُلُوبُهُمْ وَجَلَةٌ﴾ أَمْ هُمُ الَّذِينَ يَشْرَبُونَ الْخَمْرَ وَيَسْرِقُونَ؟ قَالَ: «لَا، يَابْنَ الصَّدِيقِ!
وَلَكِنَّهُمْ الَّذِينَ يَصُومُونَ وَيَصَدَّقُونَ وَيَحْفَافُونَ لَا يُغْبَلُ مِنْهُمْ: أُولَئِكَ الَّذِينَ يَسَارِعُونَ
فِي الْخَيْرَاتِ» (I>-> z> J^JI <^> £)

It is related on the authority of A'isha & that, "I asked the Messenger of Allah if the people referred to in the verse: 'Those who give of what they are given, with their hearts quaking,' were those who drink wine and practise thievery. He answered me, saying, 'No, O daughter of al-Siddiq! Rather, they are the ones who keep fasts and give alms, and then fear that perhaps their deeds will not be accepted of them. Those are the ones who truly vie in good deeds.'" This hadith was related by Tirmidhi.⁸⁴

Character: Fear and Humility

"This hadith is clear in its bespeaking these two characteristics of the Sufis, as it contains mention of those who, when they look on the lowliness and insignificance

of their own condition, and then on the majesty of the Almighty, are overcome by fear of the possibility that their works will not avail them in the Hereafter.

Signs: Those Nearest to Allah

In the Qur'anic verse quoted above, Allah described certain characteristics as the attributes of His closest servants. These characteristics, then, are among the signs that indicate the true Sufi masters.

HADITH 40

عن إِبْنِ عَبَّاسٍ رَضِيَ فِي رِبَنِ بْنِ عَبَّاسٍ 41 J il' <^> i>» (البخاري
وَلَيْزَنَ 41 J il' <^> i>» (البخاري
الْبَيْتِيُّ صَلَّى سَلَمَ: «نُؤَلَا مَامَضَى مِنْ كَلَامِ 41 J il' <^> i>» (البخاري
مَذْرُوبٌ 41 J il' <^> i>» (البخاري)

It is related on the authority of Ibn 'Abbas £ that when Hilal ibn Umayyah A was unable to produce witnesses, after accusing his wife of adultery, the Messenger of Allah told him that if he was unable to produce witnesses, he would have to face the penalty for false accusation.⁸⁵ So, Hilal said, 'By the One Who sent you with the true faith! I am telling the truth. Surely, the Almighty will reveal something to exonerate me and spare me from that penalty!' Just then, Jibril £ descended.⁸⁶ In the same hadith it is related that* the Prophet said, "Had it not been for what was revealed in the Book of Allah, this woman and I would have had business together."⁸⁷ This hadith was related by Bukhari, Abu Dawūd, and Tirmidhi.⁸⁹

⁸⁵The specific *hadd* penalty for false accusation, *qadhf*, in cases of adultery is eighty lashes. See Qu'Fan, 246. y t d

⁸⁶Jibril £ brought revelation exonerating Hilal from the penalty in exchange for his oath and that of his wife. See Qur'an, 24:6. y t d.

⁸⁷This is what the Prophet A said when Hilal's i. wife gave birth to a child who displayed the exact signs that the Prophet & had said would confirm its descent from one other than Hilal. y t d.

⁸⁸In other words, she might have been punished. However, as she had taken the oath, as required by the law of *lian* in the verse that was revealed when Hilal A first complained to him, the matter was closed until the Day of Judgment. It should be recognised here that the Prophet was speaking to Hilal and telling him that he knew him to be truthful. Otherwise, from a purely legal perspective, there was no case. For unless there are witnesses to testify to adultery, the appearance of signs on a child are not sufficient to earn in a case involving *hudud*, especially when the general rule in such cases is that the least modicum of doubt will suffice to put aside the penalty. y t d.

⁸⁹Bukhari: 4747, Abu Dawūd: 2254, Tirmidhi: 3179, Ibn Majah: 2597

function of a Sufi master, is outside the sphere of his direct influence, then with all the more reason the matter of promoting temporal welfare must undoubtedly be understood to be beyond the power of the Sufi master. Nowadays, so many ignorant Sufis are caught up in the presumption, and I seek refuge in Allah from the enormity of their beliefs, that the Sufi masters are in possession of all the powers of divinity. The ḥadīth above should suffice to repudiate all such notions

HADITH 43

عن ابن عباس رَضِيَ اللهُ عَنْهُ فِي قَوْلِهِ تَعَالَى: ﴿مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ﴾⁹³
قَالَ: قَامَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا يُصَلِّي، فَخَطَرَ خَطَرٌ⁹⁴ الْحَدِيثُ
الترمذي

It is related on the authority of Ibn 'Abbās that he said, concerning the following verse: "Allah has not assigned to any person two hearts within his breast." "One day, Allah's Messenger was standing in prayer when certain thoughts crossed his mind..." This ḥadīth was related by Tirmidhi.⁹⁴

Questions: Stray Thoughts

Some people think that it is conditional to the proper performance of prayer that no stray thoughts enter the mind of the one performing it. That this is not so should be perfectly clear from the ḥadīth above. An intentional lapse in concentration, however, will certainly impair the value of the prayer. Still, the coming to mind of stray thoughts is something that is beyond our control. What is, however, within our control is our pursuing or ignoring these thoughts as they occur; for, if we pursue them, we may impair our prayer. That over which we exercise no control will neither enhance nor detract from our worship. There are sometimes periods in which no such stray thoughts occur, and this is the result of a certain absorption which is a praiseworthy spiritual state, but which is not something to be sought in itself. In fact, sometimes a thought-filled prayer is better than a thought-free one, for it is quite a taxing matter to ignore stray thoughts and remain concentrated on prayer. I have already explained that the rewards to be had from an act of worship are proportionate to the degree of difficulty or effort expended on performing it.

⁹³ Qurān: 33: 4

⁹⁴ Tirmidhi: 3199

HADITH 44

رَضِيَ اللهُ عَنْهُ قَالَ: إِنْ نَبَىَّ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا قَضَى اللَّهُ تَعَالَى الْأَمْرَ فِي سَبِيلَةِ عَلَى صَفْوَانٍ». (أَخْرَجَهُ الْبُخَارِيُّ)

It is related on the authority of Abu Huraira & that Allah's Prophet said, "When the Almighty gives a command in heaven, the angels fold their wings in humble deference to the word of Allah, which sounds like the noise of a chain dragged over rock." This ḥadīth was related by Bukhari."

Questions: 77ie Eternal Manifested in the Form of the Temporal

It is obvious that while the "word" of Allah is eternal, the sound (form) of 1 chain being dragged over rock is temporal. Then, in this ḥadīth, through the comparison of the eternal "word" to the temporal "sound," confirmation is found for the matter, so often referred to by the Sufi masters, of the manifestations of the Eternal Being in the temporal universe; a phenomenon referred to in Sufi terminology as representative manifestation or *tajalli-e-mithali*. Now, the reality of this manifestation has nothing to do with transformation, incarnation, or the assertion that Allah *ṣ̣p* is all, because every one of those notions is false, according to reason and revelation alike. Rather, what we have here is something which, with respect to certain of its attributes, bears a resemblance to the Eternal; a resemblance through which something created acts in such a way as to shed light on the attributes of the Eternal. In the light of this commentary, it should not be difficult to interpret the meaning of the following ḥadīth, or of others like it: Said the Prophet & "I saw my Lord in the best possible form." Finally, that there is nothing improper in the use of similes to describe Allah will be evident to anyone who has read the Qur'ān.

HADITH 45

عن ابن مسعود رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا نَكَلَّمَ اللَّهُ تَعَالَى بِالْوَحْيِ سَمِعَ أَهْلُ النَّسَاءِ صَلَصلةً كَجَرِّ السِّلَيلَةِ عَلَى الصَّفَا وَيَصْعَقُونَ»⁹⁵
الْحَدِيثُ (GjbJd^a 1)

⁹⁵ Bukhari: 4701, Tirmidhi: 3223, Ibn Majah: 194

It is related on the authority of Ibn Mas'ud [ؓ] and the Messenger of Allah ^ﷺ said, "When Allah ^ﷻ reveals His Word the heavenly hosts first hear ^a clanking like the sound of a chain being dragged over rock, and then they lose their senses...This ^b hadith ^c was related by Abu Dawud. ^d"

States: Ecstasy and Effacement

It sometimes happens, when there has been a particularly forceful descent of spiritual meanings on the heart, that the Sufi will lose consciousness. This is a part of the states known as *ghaybah* and *mahw* discussed in the commentary on ḥadīth [31] above. That this is not merely an excess invented by Sufis in the name of Islam is lucidly attested to (“...and then they lose their senses...”¹) in this ḥadīth.

HADITH 46

J* أنس رضي 4)1 >«-» J_p: JI> عَلَى النَّبِيِّ صَلَّى
مِينًا وَفِيهِ فَالْفَتْحُ الْمِيمُ هُوَ فَتَحُ الْإِلَهِ . (7-y>T) <الشيخان jdlj (مذي)

It is related on the authority of 'Anas that the verse: "Surely, We have given you a manifest victory,"⁷⁷ was revealed to Allah's Prophet and that surely the "manifest victory" referred to in the verse was the victory of Hudaibiya. This hadith was related by Bukhari, Muslim and Tirmidhi."

Teachings: Uneasiness Over Contraction

The events which took place at Hудaybiya are well known.” To all outward appearances, the Muslims were forced into signing a non-aggression pact with the disbelievers there. However, in view of Anas’s commentary, it is clear that the Almighty referred to the truce of Hудaybiya for the reason that it included several subtle considerations. In fact, events later proved that Hудaybiya was the first step in the liberation of Makka, a manifest victory if there ever was one. In all this we have a glimpse at the foundation of the teaching by Sufi masters that

96 Abu Dawūd 4378. Al-Mundhirī said, 'Bukhārī, Tirmidhī and Ibn Majāh have also reported a similar ḥadīth from Iknah, the freedman of Ibn ʿAbbās from Abu Ḥurayrah i

97 Qūran, 481 :

98 Bukhari 4:172, 4834, Muslim: 1786, Tirmidhi: 3262

99 In brief, Hudaybiya was the site of a treaty between the Muslims and the idolators of Makka For

details see the commentaries on verse 48 l v t d.

although the state of contraction, or *qabd*, seems outwardly to be an indication of decline, it is in reality a praiseworthy state, like expansion, *bast*, and one from which the experienced Sufi may derive great benefit. Indeed, the first step on the way to *bast* is *qabd*.

Mawlana Rumi wrote:

When qabd comes it'll be, O wayfarer,

For your benefit, so be not dismayed.

When qabd comes, see in it the best.

Stay diligent, and keep your composure.

HADĪTH 47

عن ابن عباس رضي الله عنهما (4) قال: إني ألقوا في القلوب ما لم يلقوا في قلوبهم، فإني أعلم ما لم أعلم.

It is related on the authority of Ibn Abbas that he said, concerning the verse: "Know that Allah resurrects the earth after it was dead,"¹⁰⁰ that: "Allah softens the hearts after they have grown hard, and makes them humble and repentant. He it is Who brings inert hearts to life with knowledge and with wisdom. Nonetheless, that the earth is revived by the rain is a phenomenon easily perceived through observation." This hadith was related by Razin.¹⁰¹

Summary

In the verse preceding the verse mentioned in this hadith, the believers are urged to create within their hearts a sense of submission to the will of the Almighty. This is followed by the verse concerning the revival of the earth. There are two possible explanations for this sequence. The first is that the revival of the earth, as a universally recognised phenomenon, is mentioned here as an example of how the heart may also come back to life. The second is that the heart is represented there figuratively by the earth, as Ibn ‘Abbas opined in the hadith, so that the verse is essentially a metaphor.

•00 Qur'an, 57.17

101 *Ad-Durr al-Manthūr*, 6:254.

Certain Sufi masters have referred to the heart as “Allah’s wide
 hadith may simply have been the source of this saying.

earth", Qi This

Miscellaneous: Esoteric Commentary on the Our'an

In the works and discourses of the Sufi masters one may find any number of Qurānic verses and ḥadīths interpreted in rather unconventional ways. Iḥis has always been a cause of much consternation among rigid formalists. This ḥadīth, however, clearly indicates that there is nothing wrong with this kind of Sufi commentary. In the first volume of my commentary, *The Key to the Mathnawī*, I have discussed this subject at length.^{109 102}

102 E.g., Qur'an, 29:56 and 39:10. -Trans. "O My servants who believe, surely My earth is vast. So, Me alone you must worship." and "Say (on My behalf) 'O My servants who believe, fear your Lord-Those who do good deeds in this world will have a good return, and the earth of Allah is wide Certainly those who observe patience will be given their reward in full without measure.'"

103 In the story of the Khalifa's Seeing Layla, Mawlāna Rumi wrote the following verses "The Qur'anic text: 'Cleanse My House,' you two, is/ the explanation of such purity: it (the purified heart)/ is a treasure of (divine) light, though its form is of this earth." Now, the Qudrānic text quoted in the couplet is from the second chapter of the Qur'an, (2:125), and is in the form of a command directed to the Prophet Ibrahim and his son, Ismā'īl concerning the purification of the Ka'bah. Mawlāna Ṭhānawī, in his Urdu commentary on the Mathnawī wrote that the verse also contains reference to the purification of the heart, but that that reference is indirect, and indicated rather than designated. Mawlāna Ṭhānawī then writes "You should know that this kind of esoteric commentary is something which is found throughout the works of the Sufi masters. Regarding this, however, there are two major misconceptions. The first is the belief that the only true interpretation of the Qur'an is the Sufi interpretation, and that whatever the other scholars have written is wrong. Undoubtedly, this belief is entirely erroneous, and a sure sign of deviation. The second misconception results in people reviling the Sufis and accusing them of having tampered with the Qur'an. It is essential, therefore, to study the matter more closely. To begin with, the proper commentary of the Qur'an is the commentary written for it by conventional, orthodox Qur'anic scholars or *mufasssiri*. However, it sometimes happens that the intended meaning of the Qur'an will bring to mind another, similar meaning. If, for example, Zayd and Amr each bear a likeness to one another, then one might automatically think of Amr when speaking of Zayd. So, as a result of this sort of mental association, the intended meaning of the Qur'an may call to mind a similar meaning, subject in the same way to the same tilings as the intended meaning. Therefore, it is decidedly not the intention of the Sufi masters to 'impose their own interpretations on the texts of the Qur'an or the Hadiths, but rather merely to draw parallels and illustrative instances wherever possible. For example, from the above quoted Qur'anic text, "cleanse My House," the mind easily passes on to that part of the human body, the heart, which resembles the Ka'bah through its being the place of descent for spiritual meanings and light. Then, the inference may be drawn that just as the command has been given to cleanse the Ka'bah, so that it becomes a finer receptacle for heavenly manifestations, so also the command is given to cleanse the heart. Now, this sort of lore is known as contemplative knowledge or *ilm-i al-i ifārah*; and it is this which is mentioned in the Qur'an itself: "Therefore, contemplate, O you who are possessed of vision!" (59:2) Indeed, the very same process is used by the formalist scholars of law in their interpretations of the Shari'ah. See, Ashraf 'Alī Ṭhānawī, *Fahd-Mathnawī* (Aeolwuid, India Matba e-Ashrafī, nd.) vol.1, pp.90-91

HADIṪH 48

عن أبي هريرة رضي ⁽⁴⁾ Jkī ajy j Lc-4 ﴿وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ أَنَّهُمْ

خَصَّصُوا﴾ الآية، إِنَّ رَجُلًا مِنَ الْأَنْصَارِ بَاتَ بِهِ صَيْفٌ وَلَمْ يَكُنْ عِنْدَهُ إِلَّا قُوَّةٌ وَقُوَّةٌ

صَيَّيْنَاهُ JUr3 لِمَا رَأَيْتُ: تَوَمَّي Calt، واطْفَيْ السَّرَاحَ s لَرَّي لِلصَّيْبِ مَاعَدَلًا،

فَلَكْتُ ⁽⁵⁾ AJJ (1-ج-1) jdi مَدَى (صححه)

It is related on the authority of Abu Huraira & concerning the verse:
 *...and who prefer others over themselves, even though poverty be their
 lot," that "A man from the Ansar had a guest for the night but no food
 to offer him, except for a few morsels he had put aside for his children.
 The man said to his wife, 'Put the children to sleep, put out the light, then
 serve our guest whatever we have.' Then the verse was revealed." This
 hadith was related by Tirmidhi.⁰⁵

Practices: *Kcin-disclosure of Good Deeds*

It has always been the practice of Sufi masters to do their utmost to conceal the good that they do. This hadith is clear in its confirmation of such a practice.

Character: *Altruism*

This hadith also substantiates the selflessness, or preference for the welfare of others which is characteristic of the Sufis in general.

HADITH 49

عن ابن عباس رَضِيَ اللهُ عَنْهُ في قوله تعالى: ﴿وَلَا تُسْوَءُوا وَلا تَعُوذُوا وَيَعُوذُوا وَتَسْأَلُوا﴾ قَالَ: وَكُلُّهَا أَسْأَلُ رِجَالٌ صَالِحِينَ مِنْ قَوْمِ نُوحٍ عَلَيْهِ السَّلَامُ، فَلَمَّا هَلَكُوا أَحْيَى الشَّيْطَانُ إِلَى قَوْمِهِمْ أَنْ أَنْصَبُوا إِلَى تَجَالِسِهِمْ الَّتِي كَانُوا يَجْلِسُونَ فِيهَا أَنْصَابًا وَسَمُّوْهَا بِأَسْمَائِهِمْ، فَفَعَلُوا (Jā il) fīrū ḥam̄ J̄JU J̄ J̄dīc līl ʾO-L fīc ʾA- (أخرجه البخاري)

It is related on the authority of Ibn 'Abbas concerning the verse:

‘, and do not leave Wadd, nor Suwa‘, Yaghuth, Ya‘ uq, nor Nasr,” that: “All of these are the names of pious men from the nation of the Prophet Nuh

in making merry And I am amazed at those who, although convinced i
the existence of the Fire, persist nonetheless in laughter I am amazed at
those who, although acquainted with the way fortunes may change at a
moment's notice in this world, persist nonetheless in their complacency
I am amazed at those who, although convinced that their daily bread is
predestined, persist nonetheless in striving to earn more and more. And
I am amazed at those who, although they believe in a final reckoning, per
sist nonetheless in making no effort to do good deeds." This hadith was
related by Razin.*

Teachings: Contemplation

The sort of contemplation known as *muraqabah* that is taught and practised by Sufis is essentially thoughtful consideration. Experience has shown that before one can become adept at *muraqabah* one must practise it diligently for a certain period of time each day. The principles on which this practice is based are to be found in this ḥadīth, for the matter of associating peoples' ways with their beliefs is one that requires a certain amount of reflection which is, in fact, at the heart of the practice of *muraqabah*.

h a dī t h 53

عن ابن عمر رضي الله عنه أَنَّ رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَزْوَأَ لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ الْأَوَاخِرِ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَتْ جِ (48) الْأَوَاخِرِ، فَمَنْ سَفَحَ رِجْلَيْهَا فَلْيَسَحَرْهَا فِي السَّبْعِ الْأَوَاخِرِ». (أخرجه

الثلاثة 1/ 155)

It is related on the authority of Ibn 'Umar & that a number of the Companions were shown in their dreams that the "Night of Power"¹¹³ was one of the last seven nights in the month of Ramaḍān. When they told the Messenger of Allāh ﷺ what they had dreamt, he replied, "I see that your dreams are in agreement on the last seven nights. Then, whoever seeks it, let them seek it on the last seven nights." This hadith was related by Bukharī, Muslim, Malik, and Tirmidhi.¹⁴

112 *Ail-Durr al-Manthur*, 6:571

113 al-Our an, 97:3

114 Bukhari. 2015, Muslim: 1165, Muwatta': 616. Tirnudhi has not recorded this hadith of [h

but a similar report from A'isha⁴, but has alluded to this report in his comment On tk: is also a hadith by Ibn Umar⁵ i

Questions The Reliability of Concurrent Visions

able as legal evidence, they are agreed on the reliability of concurrent visions in regard to extralegal matters. This *ḥadīth* is clearly indicative of this point of view

HADIṬH 54

٥٠ ابن عباس رضي الله عنه قال: قال لُ * * *
جائهم Jf- jil il l Sa | Si 411 G n جاليل
(الخارجي تعليقاً)

It is related on the authority of Ibn Abb s that All h's Messenger A said, "Satan will perch himself on a persons heart. Then, if the person mentions the name of All h ﷻ, Satan will slink away. But if the person is negligent [in remembering Allah], Satan will begin whispering to that person" This hadith was related by Bukhari.¹⁷

Teachings: Silencing the *Whisperings of Satan* through Remembrance

It should be abundantly clear from this ḥadīth that *dhikr* is an effective remedy for the whisperings or *waswasa* that often cause concern and worry and that could, therefore, lead to frustration and even to ones abandoning one's spiritual disciplines. Therefore, it is clearly important that one fortify oneself with *dhikr* rather than suffer as a result of *waswasa* regardless of its variety, including evil but resistible whisperings, neutral but resistible whisperings, and irresistible whisperings. Now, while there is no danger of wrongdoing resulting from the "neutral" variety of whisperings, it is still to be feared for its debilitating effect on the heart, which might eventually lead to wrongdoing. While it is true that the irresistible varieties of *waswasa* are not immediately harmful, they are, nonetheless, quite often the cause of much concern and worry and could, therefore, lead to frustration and even to one's abandoning one's spiritual disciplines. Therefore, it is clearly important that one fortify oneself with *dhikr* rather than suffer as a result of *waswasa*.

HADĪTH 55

أبي سعيد 5¹ 1 (عنه Jis: اعتكف 5 سؤلاً (4 صلى 4⁴ 4⁴ وسلم 3 المسجد،

»5 Bukhari. As a chapter-heading on Sura an-Nas in the Book of Qur'anic Interpretation.

بعضكم بعضكم ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

It is related on the authority of Abu Sa'id that while the Prophet & was sequestered in the mosque, he heard others noisily reciting the Qur'an. Opening the curtain from his makeshift compartment, he said, "Listen! Each one of you is conversing with his Lord. So, do not disturb each other, and do not raise your voices one above the other while reciting the Quran or in prayer." This was related by Abu Dawud.¹¹⁶

Teachings: Contingencies in Permission for Audible Dhikr

In this hadith, the reason given for the prohibition on reciting aloud was the matter of causing inconvenience to others. From this we may derive the following two conclusions. First, that the Shari¹ permits the practice of making remembrance aloud, *dhikr-e-jati*. Secondly, permission for such *dhikr* may be given only when others will not be disturbed by it. This is the middle way between the two positions on either extreme. One group insists that audible *dhikr* is contrary to the Sunna, and that those who practise it become so enchanted by it that they begin to give it more importance than prayer. The point to remember here is that what is of importance is *dhikr* itself, and not any particular kind of *dhikr*. Audible *dhikr* is not in itself an act of worship, though it does have its advantages. Its effect on the heart, for example, is greater; it is effective in nullifying unwanted thoughts, and so forth. However, should it become a nuisance to other people, then the spiritual drawback of causing discomfort to another will far outweigh the advantages of making *dhikr* aloud. Therefore, at such times, the *dhikr* should be inaudible. Finally, as to the question of whether audible or inaudible *dhikr* is better, the answer that comes to us from other hadiths is that inaudible *dhikr* is superior.

HADITH 56

عن عائشة رضي ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷

(2747).

"Uthman ibn Ma' 'un >. W hen he became ill. We cared for him a time, he died Then we prepared him for burial." Her naint¹ continues. until she relates. " Then I went to sleep and saw in a dre¹ Uthman was in possession of a gushing fountain, The next day I w¹ to Allah's Messenger 4k and told him what I had dreamed. So he i¹ me that "Those were Uthman's good deeds, gushing for him in Paradise " This hadith was related by Bukhari."*

Questions *Hie World of Manifest Meaning*

In the hadith above, and in the one which preceded it, the truth of the work of manifest meaning, *alam al-mithal*, where spiritual and other meanings ar¹ made manifest in a variety of forms, is further confirmed.

HADITH 64

عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وآله وسلم: «مَنْ أَرَادَ أَنْ يَمُوتَ مِنْ ضَرِّ أَصَابَةٍ» (أَخْرَجَهُ التِّرْمِذِيُّ)

It is related on the authority of Anas that Allah's Prophet said, "No one should ever wish to die just because hardship has befallen him.

This hadith was related by Muslim, Bukhari, Abu Dawud, Tirmidhi and Nasa'i."

Questions: *Wishing to Die*

In the writings and discourses of many Sufi masters the wish to die is often expressed. This, apparently, is done in contradiction to the explicit directive of the Shari'a. The qualifying condition, "... just because hardship has befallen him," in this hadith should suffice to clarify any doubts on the matter. In other words, the prohibition against wishing to die is qualified by the aforementioned condition. Then, whenever the condition is satisfied, the prohibition will be applicable. If the condition is not satisfied, however, the prohibition will be void, unless there is another legitimate reason for it not to be so. The wish expressed by the Sufi masters is nothing more than the result of their true desire to meet Allah jfcv, and is therefore in no way contrary to the Shari'a. Rather this (wish of the masters) is more precisely a spiritual state that is itself the result of *bast* or spiritual expansion.

126 Bukhari: 7018

127 Bukhari: 5671, Muslim: 2680, Abu Dawud: 3018, Tirmidhi: 971, Nasa'i: 1821, Ibn Majah: 4265

HADITH 65

عن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وآله وسلم: «مَنْ أَرَادَ أَنْ يَمُوتَ مِنْ ضَرِّ أَصَابَةٍ» (أَخْرَجَهُ التِّرْمِذِيُّ)

It is related on the authority of Usamah ibn Zayd & that Allah's Messenger A said, "Whoever is done a favour, and then says to the one who did the favour, 'May Allah gift you with a good reward,' will certainly have done his/her utmost to praise that person" This hadith was related by Tirmidhi."*

Teachings and Practices: *Supplications for the Bearer of Gifts*

It is the custom of the Sufi masters to show their appreciation to those who serve them, or present them with gifts, by evincing their pleasure and, at the same time, by making *dud* for the person who favoured them. In this, aside from the obvious blessings, moral virtue, and adherence to the Sunna, there is also the matter of gratitude to the one performing the favour, itself an act of worship. The lack of appreciation and the haughtiness evinced by some so-called masters is therefore most uncharacteristic, unworthy and, in some respects, a sure sign of ingratitude to the Almighty.

HADITH 66

أبي سعيد رضي الله عنه قال: قال رسول الله صلى الله عليه وآله وسلم: «مَنْ أَرَادَ أَنْ يَمُوتَ مِنْ ضَرِّ أَصَابَةٍ» (أَخْرَجَهُ التِّرْمِذِيُّ)

It is related on the authority of Abu SaTd & that when Allah's Prophet £ was asked who was the best of people, he replied, "A believer, a doer of jihad with his/her life and wealth in the way of Allah." Abu SaTd & also related that when the Messenger was asked who was the next best, he replied, "A person who dwells in a canyon among canyons, who fears Allah, and who spares other people his/her own evil." This hadith was related by Muslim, Bukhari, Abu Dawud, Tirmidhi and Nasa'i."

118

Tirmidhi: 2035

119

Bukhari: 2786, Muslim: 1888, Abu Dawud: 2485, Tirmidhi: 160, Nasa'i: 3107, Ibn Majah: 3978

Practices: Retreat

It has been the practice of most Sufis to avoid as much as possible the company of others, and to live their lives in relative seclusion. That this is permitted by the Shari'ah and, within certain limits, even considered praiseworthy may be ascertained from the hadith related here. By analogy it may be assumed that permission to live in seclusion may also be given to one who is not spared from the evil of people in general. Furthermore, the hadith suggests that a life of intercourse and association is better for the person from whom people can be expected to benefit. Indeed, it was for this reason that the doer of jihad was said to be better than the person in retreat. In summary, then, it may be said that the person who can be of benefit to Muslims in general should remain in their society, while one who will not be of any special benefit to them, but who is likely to suffer because of them, or cause them to suffer, may live in isolation.

HADĪTH 67

قَوْلِهِ وَلَكِنِّي اتَّبَعْتُكَ أَنْ جِئْتُكَ بِأَمْرٍ مِمَّا بَيْنَ يَدَيْهِ لَدِ الْوَلَدِ (ج-أ) ال
فَأَدْخَلَ الْجَنَّةَ، لَدِ: مِنْ تَصَدَّرَ بِشَيْءٍ فَدَخَلَ فِيهِ، فَدَخَلَ فِي الْجَنَّةِ
يَا أَيُّهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَحْمُولًا قَدْ أَصَابَهُ سَهْمٌ حَيْثُ أَثَارُ، فَقَالَ النَّبِيُّ
اللَّهُ هُوَ الَّذِي جَاءَ بِكَ بِأَمْرٍ مِمَّا بَيْنَ يَدَيْهِ، فَصَدَّقَهُ (كُفِّرَ) لَدِ
وَعَدَ النَّبِيُّ جِئْتُكَ بِأَمْرٍ مِمَّا بَيْنَ يَدَيْهِ وَسَلَّمَ (أَخْرَجَهُ لِنَسَانِي)

It is related on the authority of Shaddād ibn al-Haḍ that one of the bedouins went to Allāh's Prophet and proclaimed his faith in him. The narrator of this ḥadīth then went on to detail how when the bedouin was apportioned a share of the spoils of war, he went to the Prophet and said, "It was not for this that I have followed you! Rather, I have followed you to be pierced here [pointing to his neck] by an arrow so that I die and then go straight to the Eternal Garden!" In reply, the Messenger of Allāh said, "If you have spoken the truth, Allāh will verify it." After a short passage of time, the Muslims again took up arms against their enemies. Then the man was brought before the Prophet, borne by his comrades at arms, and pierced through by an arrow in exactly the place he had pointed to earlier. When he saw him, the Prophet asked, "Is this the same man?" The people gathered there said, "Yes." Then Allāh's Prophet

> declared, He spoke the truth, and Allah has verified it then he A directed that the man be buried in his own (the Prophet's) cloak This hadith was related by Nasā'i.¹⁰

States: *Miracles*

As the circumstances of this Companion's martyrdom were to a great extent miraculous, the hadith may be cited as a genuine instance of a miracle.

Customs: *Keepsakes*

The burial of the Companion in the Prophet's cfrk cloak may be considered as the precedent for all such customs retained by the Sufis; their possessing keepsakes and mementos of their masters for the sake of blessings, both during his lifetime and after.

h a d̄i t h 68

[illegible]

It is related on the authority of 'Abdullāh ibn 'Umar that Allāh's Prophēt 4 stood up on the day of the battle of Badr and said, "Today 'Uthman is away on Allāh's business, and on His Prophet's business. So, I will pledge for him myself!" This hadith was related by Abu Dawūd⁷¹ 72

Customs: Spiritual Pledges for those not Present

The custom of accepting requests for *bay'ah* from those who, for one reason or another, are unable to present themselves before a master is one that is quite widespread among Sufis. Concerning the legality of *bay'ah* *in absentia*, the hadith above is unambiguous for 'Uthmān was clearly not present. Since, however, he wished to be present, the Prophet took his pledge anyway. Obviously, the *bay'ah* described in the hadith was the *bay'ah* of jihad. There is, nonetheless, no reason to suppose that there are any procedural differences between the different kinds of *bay'ah*. Finally, the reason for 'Uthmān's absence was the illness of his wife, the daughter of the Prophet ﷺ.

ijo Naša'i: 1955

1)1 Abii Dāwud: 2726

It is related on the authority of Nah¹ that he heard Aslam say to Ibn Uma

£ that Umar i once saw Talhah £ wearing a dyed garment as ihrdm so Umar £ asked him about it. Talhah & replied, "It's brick-dust dye" Umar £ then replied, "You are looked upon as a leader, and people follow your example. Now, if an ignorant person were to see you in these clothes, he might go around telling people that Talhah ibn 'Ubaydullah £ wears a dyed garment for ihrdm. Therefore, Talhah, do not wear any sort of dyed garments las i/rqm]. © This hadith was related by Malik.¹³⁶

Corrections: The Need for Circumspection

From this hadith it is evident that the people who are looked up to as leaders in Islam have more need for prudence and piety than do the majority of Muslims. Since the Sufis are looked up to by most Muslims, it is clear that they need to be extra careful in their practice of Islam. Unfortunately, however, in our own times the reverse has become the norm. Indeed, it is negligence and unconcern which characterise most of our present day Sufis. Some have even gone so far as to deny the necessity of the Shari'a and its emphasis on externals. May Allah deliver us from their ignorance!

HADITH 73

عَنْ الصَّاحِبِ بْنِ جَنَّةٍ...
هَارًا وَخَشِيًا...
عَلَيْكَ حُرْمٌ

It is related on the authority of Sa'b ibn Jaththama who gifted a wild ass to Allah's Prophet while he was at Abwa' or Waddan, that when the Prophet AS. returned the gift, and saw what was on the man's face, he explained, "We return this to you only because we are in ihrdm." This hadith was related by Malik, Muslim, Bukhari, Nasa'i and Tirmidhi.¹³⁸

135 The use of incense during Hajj is prohibited, and in the early days of Islam most dyed garments were dyed with incense of one form or another. Thus, though Talhah wore a garment dyed with brick dust, it was not inconceivable that some people would have supposed it to have been dyed in incense and then deduce for themselves that, if someone of the stature of Talhah could wear it, then there, anything wrong with their wearing such garments, y t d.

136 Muwatta'i 626

137 Bukhari: 1825, Muslim: 1193, Tirmidhi: 849, Nasa'i: 2821, Ibn Majah: 3090

Jeffidngs: Returning Gifts

from this hadith we learn that the reason for returning a gift, if it is valid, should t*made known to the giver, so that he/she does not become insulted or discour ignedThe excuse presented by the Messenger & lends itself to two explanations -yhe first is that if the ass was alive, its acceptance was prohibited and contrary to the conditions of ihrdm. The second is that if the ass was dead when predated, the possibility that it had been hunted down especially for presentation to the Prophet could not have been discounted. Under those conditions, the jurists of the Shafii school have opined that its acceptance is prohibited, while the jurists of the Hanafi school hold that to accept it is permitted, while noting that the more prudent course would be to refuse or return it.

HADITH 74

قَوْلُهُ وَلَا يَزِيدُ...
بَعْدَ هَذِهِ الْكَلِمَاتِ...
إِلَيْكَ الْعَمَلُ...

It is related on the authority of 'Abdullah ibn 'Umar & that he heard the Messenger of Allah make the ritual chant of the Hajj in a certain manner. The hadith continues until Ibn 'Umar says, "... and he added nothing to these words." In another hadith on the subject, Ibn 'Umar & related that he had it on the authority of his father, 'Umar that he added some other words to the ritual chant. Another narration, related by Abu Dāwud on the authority of Jabir j^., contains the following statement, "...and the people [all of whom were Companions] added words of their own which the Prophet heard and did not object to." The hadiths related by Ibn 'Umar were related by Bukhari and Muslim.¹³⁸

Miscellaneous: Original Composition

Certain critics of the Sufis have charged them with bid'ah or blameworthy innovation because they compose their own supplications, dhikr, and daily recita

138 Bukhari: 5915, Muslim: 1184, Abu Dawud: 1812, Tirmidhi: 826, Nasa'i: 2751, Ibn Majah: 2918, Jabir' AWil is reported by Abu Dawud: 1813.

tions. From the hadiths quoted here, however, it should be clear that there is no blanket permission for this kind of innovation. The blameworthy sort of *innova'ij*," comes about when people attempt to make innovations in the body of the religion itself. Clearly, even when the innovations are in themselves unobjectionable, this is prohibited; and even more so when the innovations are dubious or clearly objectionable.

HADITH 75

جابر رضي^(٤) ال حديث طويل جابر jz-i 4) ا عَلَيْهِ وَحَالِه ﴿اَلَوْ اسْتَقْبَلْتُ مِنْ
أَمْرِي مَا سْتَدْبَرْتُ﴾ لَيْلِئِلْ @ . !) < e> a-M-l لا الترمذي وهذا Jaz! الشيخين

It is related on the authority of Jabir as a part of a lengthy narration concerning the Farewell Hajj, that Allāh's Prophet said, "If I had known then what I know now, I would not have brought these animals with me for sacrifice."¹⁰⁰ This ḥadīth was related by Muslim, Bukhārī, Abū Dawūd, and Nasā'.

Corrections: The Impermanence of Spiritual Visions

It is the belief of many over-zealous Sufis that the *kashf* or spiritual visions of the Sufi masters is something which the masters can turn on or off at will. Some even believe that their masters know everything that happens, as it happens. The absurdity of these beliefs should be apparent to anyone who has read the hadith related here by Jabir ra as the Messenger of Allah ﷺ clearly admitted to his not having known what was in store for him. Those who hold to such erroneous beliefs should see to their rectification.

HADITH 76

[illegible]

139 When a *Hajj pilgrim* takes animals along for sacrifice at the Hajj, he/she may not remove his/her ihram until after the animals have been sacrificed. Evidently, on the Farewell Pilgrimage, this present d problems to the Prophet. v t d.

قَطُّ فَدْخَلَ الْبَيْتَ فَكَبَّرَ نَوَاجِيهٖ 3 cry-') M le* a*(I'—M' I JXt lai 4)1 « >»
(<5 j.U** - ?

It is related on the authority of Ibn 'Abbas ra that when Allah's Messenger ﷺ entered Makka (following its liberation) he refused to go inside the Kabah as long as idols remained inside of it. When he gave the order that the idols be removed, he noticed that one of the things his Companions ra took out was a painting that depicted the prophets, Ibrahim and 'Isma'il as, divining with arrows. As soon as he saw the picture, Allah's Prophet ﷺ exclaimed, "May Allah damn them (the idolaters)!. By Allah! They knew that those two never once practised divination by arrows!" Then he entered the Kabah and recited the words "Allah is Great" in every direction."

Corrections: The Veneration of Images

Nowadays, many ignorant Sufis have taken to keeping pictures of their masters and to accord to those pictures so much respect that it borders on sanctification. The hadith here makes it quite clear that the Messenger of Allah ﷺ would have no part of such veneration. The fact that he refused to enter the Ka'bah as long as that picture was inside is sufficient to indicate his position on the matter.

HADĪTH 77

عَنِ الْأَسْلَمِيِّ رَضِيَ عَنْهُمَا ٤٠ JIS c-ks C-لِعَنْمَانُ بْنُ طَلْحَةَ رَضِيَ(4) Cf. ji jIa Iā
 أَصَلَ(4) jI-أَ سَلَّمَ جِئْنَ Vdike-3 <Jlī :JU- *jṗ< -c-ā uḏi3'ā jI
 الْقَرَبَيْنِ فَإِنَّهُ لَيْسَ يَنْبَغِي أَنْ يَكُونَ فِي الْبَيْتِ مَيٌّ *يَشْغُلُ الْمُضِلُّ. (أَخْرَجَهُ ابُودَرْدَا)

it is related on the authority of Al-Aslamiyyah that she once asked ‘Uthman ibn Talhah jg, what the Prophet had said to him when he called him. ‘Uthman & replied, “He told me he had forgotten to ask me to cover over those two horns.”⁴² ‘For indeed,’ he said, ‘there should be nothing inside there which might distract people from performing their prayers.’” This hadith was related by Abu Dawūd.⁴³

141

Bukhari: 1601

14) These were two horns found inside the Ka'bah and said to be from the goat sacrificed by the Met Ibrahim \$ instead of his son, Isma'il'ta.

14) Ābu Dāwud: 2030

It is the teaching of the Suh masters that the rooms or cubicles set aside for ship and spiritual disciplines should be bare except for a single mat on which to sit, so that the disciple's mind will be less likely to wander while he/she is engaged with disciplines. The basis for this practice is clearly presented in the hadith

HADĪTH 78

عن رضي Jk*j 4il U-jU ^{Uj3 -yij Aey} دِينَهَا وَهُمْ الْحَمْلُ
يَقُولُونَ: وَيَقُولُونَ: نَحْنُ طَّيِّبُونَ. ^{Ää1Sj1UL} ^{di1} فَلَا تَحْرَمُوا ^T مِنْ حَرَمِهِ ^{Uj3} ^{J*J -4>}

It is related on the authority' of A'isha (ﷺ that, "The Quraysh and those who followed them, collectively called the *hums*, used to halt at Muzdalifah and say, 'We are the ones who dwell in Allah's sacred precincts, therefore we shall not step outside of them.'¹⁴¹ This hadith was related by Razin.¹⁴⁵

Corrections: Baseless Practices by Those Living Near the Graves of Sufi Masters

The people mentioned in this hadith based their claim that they, unlike the rest of the Hajj pilgrims, need not go to 'Arafah on the fact that they were the servants and inhabitants of the sacred precincts. Their claim, however, was refuted by the Quran.¹⁴⁴

From all of this we may deduce that the practices, many of which are contrary to the Shari'a, invented and perpetuated by those who live nearby the graves of people revered as saints, *awliya*, are completely unfounded.

HADĪTH 79

عن أنس ^{fʔal}Lp ai^{ai}j i^{ai} ^{*fʔal}W^{ai} ^{*}وَسَلَّمَ أَتَى * قَوْمَاهَا قَوْلِهِ قَالَ
لِأَيِّ طَلْحَةٍ : «أَفْسِمُهُ بَيْنَ النَّاسِ» ^{-D-^{y-}⁺}J-⁺I⁺إِلَّا

It is related on the authority of Anas that Allah's Messenger said [after having his hair cut off at the completion of the Hajj] to Abu Talhah ¹⁴⁶

144 The Hajj pilgrims proceed from Muzdalifah to 'Arafah during the Hajj. But Muzdalifah lies within the haram, or the sacred preants, while Arafah does not. In refusing to continue on to 'Arafah during the Hajj, the pagan Quraysh attempted to assert their tribal superiority over the rest of the pilgrims.¹⁴⁴

145 Tirmidhi: 884

146 al-Qur'ān, 2:198


£ 'Distribute the hairs among the people.' This was related by Bukhari, Tushm, Abu Dawud and Tirmidhi.⁴

pnitititf-'- *The Presentation of Blessed Gifts*

45 the practice of most Sufi masters to present gifts for the sake of blessings
 46 pthoses of their disciples in whom they find sincere desire. This hadith may be
 47 ttd the basis for this practice. This does not necessarily mean that the mas
 48 c think of themselves as 'blessed'. Rather, their purpose in presenting such
 49 pils is to keep their disciples in good spirits. Of course, where the Prophet is
 50 rned, there is no doubt that he was indeed blessed and a source of true
 51 ginifaili. This is an article of faith with all Muslims, and it is corroborated by
 52 ipnecable textual evidence.

HADIṬH 80

عن ابن عباسٍ رضيَ ^{[ʕil] ˈɟki ˈUP sill} اللهُ عنه بِمَجْنُونَةٍ ^{dj ˈCjz ˌ}
عَلِيٍّ رضيَ اللهُ عَنهُ ^{bˈ ʔALc dli ː} عَلِمَتْ أَنَّ رَسُولَ صَلَّيْ اللّٰهِ عَلَيْهِ وَسَلَّمَ
^{JIS ˈ} «رَفَعَ الْقَلَمَ عَنْ آلِهِ» عَنِ الصَّبِيِّ حَتَّى ^{-lI- sE-lI ʔ} لَا يَدْرِي مَا يَقُولُ حَتَّى يُسْقِطَهُ وَأَنَّ
الْمَعْتُوَةَ حَتَّى يَبْلَأَهَا وَإِنَّ هَذِهِ مَعْتُوهُمْ فَلَا فَلَانَ، ^{Ia l̩ 1 cS-kil 3 ˈa}
فَقُلِّلَ ^{-tA ˌ I ː -j ʔf O.}

It is related on the authority of Ibn 'Abbas[ؓ] & that a mad woman who had committed adultery was brought before 'Umar , and that 'All & said to him, "You know that Allāh's Prophet ^ﷺsaid that, 'The pen is lifted¹⁴⁸ for three; for a child until he/she reaches maturity, for a sleeper until he/she wakes, and for an insane person until he/she comes to their senses.' This woman is known by her tribe as a madwoman. So it is certainly possible that when she committed this act, she was out of her senses." This hadith was related by Abu Dawūd¹⁴⁹

1 Questions: *Toleration for the Spiritually Intoxicated*

Just as the mind is subject to becoming clouded by different physical and psy-

147 Bukhari: 171, Muslim: 1305, Abu Dawūd: 1981, Tirmidhi: 912

I 148 the intended meaning is that there are three kinds of people who are not to be held responsible
I 1 their deeds. The lifting of the pen refers to the record of their deeds, and how certain deeds will not
I b trecorded. Yro.

49 Abū Dāwūd: 4402

chological stimuli, it can also become clouded at the arrival of *cm*, states. Among these states is the state of spiritual intoxication, *sukr* كُـلْـهُـلْـلِـيـه same way that the Shari'a excuses the insane, it also excuses the rash utterances *shatahdh*, made by those in states of ecstasy, and the errors of omission and commission made by Sufis who have come under the influence of extremely overwhelming states of ecstasy like *sukr*. Furthermore, such a state, like insanity, will oftentimes be impossible to detect. It was for this reason that Umar was in doubt in regard to the state of the woman brought before him, until Ali spoke up and clarified the matter. The teaching of the *hadith* is simply that if there are indications of the possibility that someone may be excused by the Shari'a, it is far better to give that person the benefit of the doubt. That was what Ali did in the case of the mad woman, as it was well known that she was often subject to fits of insanity. Therefore, the deeds and sayings of the spiritually intoxicated may be excused or interpreted favourably when there is evidence of true *sukr* (something the person's spiritual master would know immediately), and of the person's virtues, good character and adherence to the Sunna. When, on the other hand, a person is known to be a wrongdoer and is scornful of the Sunna, no excuse or favourable interpretation should be allowed, as there is nothing to indicate the persons deserving it. Were it not this way, the door of legal censure and punishment would be closed; and that is clearly absurd.

HADIṬH 81

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ جُلًّا كَانَ يَتَّبِعُهُ بِأَمْرٍ وَلَيْدٍ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِعَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: «اذْهَبْ فَاصْرِبْ مَعَهُ» فَأَتَاهُ عَلِيٌّ فَإِذَا هُوَ فِي رُكْبَةٍ يَتَبَرَّدُ فَقَالَ لَهُ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: اخْرُجْ، فَنَاقَلَهُ يَدَهُ فَأَخْرَجَهُ، فَإِذَا هُوَ مُجِئٌ لَيْسَ لَهُ ذِكْرٌ، فَكَفَّ عَنْهُ وَأَخْبَرَهُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَسَنَ فِعْلَهُ. رَأَدَ فِي رَوَايَةٍ: وَقَالَ: «الشَّاهِدُ يَرَى

T/U یرى Jlk—Kc—Jl (1-^ax مسلم)

It is related on the authority of Anas that a man ~~was~~[£] accused of committing adultery with one of the maid servants from the household of the Prophet ~~So the Prophet~~ [&] said to Ali ~~&~~[£], "Go and cut off his head" When 'Ali ~~went~~[£] after the man, he found him bathing in a well. Offering the man his hand, Ali ~~said~~[£], "~~Come out.~~" ~~then~~[£], while helping the man out of the water, 'Ali ~~noticed~~[£] that the man's penis had been cut off ~~So~~[£] he let the man go. Later, when the Prophet ~~£~~[£] was informed of what had

umpired, he congratulated Ali , for the job he had done, and then said "An eyewitness will see what others cannot." This was related by Muslim

fomnhons .Attention to the Spirit Rather than the Letter of a Comnumd

In this hadith, the command of the Prophet A was absolute and unqualified by legal conditions or other restraints Ali was to find the man and punish him At face value, the orders provided for no more and no less than that. To the superficial observer, anything more or less would appear to be disobedience. Thus, many of the Sufis whose greatest concern is with the externals of obedience to their masters will ignore entirely the factors underlying those orders, even to the point of tailing to discriminate between what is allowed and what is not allowed by the Shari A Such careless disciples are considered by true Sufi masters to be less than obedient On the other side of the coin, there are some obedient disciples who will be consulted by people to be disobedient because they followed the spirit and not the letter of their masters' commands. It is clear, however, from the congratulations received by Ali A that such absolute commands are actually qualified, at least to the extent that they are consistent with the principles and precepts of the Shari A. Then, when the orders of the Prophet A were so qualified, is it conceivable that the orders of an ordinary master would not also be qualified in the same way? Especially when it is the teaching of all true masters that adherence to the Shari A is essential in all matters. Then, in such matters, though something other than absolute obedience may appear to be disobedience, it is in reality the very essence of obedience.

HADĪTH 82

#-جِزْ عَلَيَّ رَضِي عَنْهُ ۚ وَالْقَوْلُ لِلَّهِ عَلَيْهِ وَسَلَّمَ: ۚ ^١كجـ yā
ثَلَاثَةٌ: ۚ النَّائِمُ حَتَّى يَسْقِطَ* وَعَنِ الصَّبِيِّ حَتَّى يَحْتَلِمَ، ۚ ^٢المَجْرُوبُ حَتَّى: ۚ جـ
١-ل) <u>y> ٢-ل) <u>أبو داود CS-ixJslJ وازاد ٣-ل) <u>CS> (عن الحَرْفِ

It is related on the authority of 'All that Allah's Prophet said, "For three, the pen is lifted: for a sleeper until he/she wakes, for a child until he/she matures, and for an insane person until he/she returns to their senses. This hadith was related by Abū Dawūd and Tirmidhi, with the difference that in Abū Dawūd's version the words, "and a person who has become senile," are also related.¹⁵¹

>S0 Muslim: 2771

151 *Abu Dawud*: 4403, *Tirmidhi*: 1423

cessor, Abu Bakr £ also named a successor," Ibis hadith was related Bukhari, Muslim, Abu Dawud and Tirmidhi."

Practices: Not Naming a Successor

It is the practice of many Sufi masters not to name a specific successor, truly that Allah, -sw will put those of their disciples who are worthy of it in position to carry on the work of their orders. This hadith may be cited as the precedent," for this practice. Furthermore, it is the teaching of the Sufis that to become a spiritual successor, *khalifah*, it is not essential to have been appointed by the master himself (though this, of course, is the exception rather than the rule), the condition that one has given the master one's spiritual allegiance, then proved oneself worthy of becoming a *khalifah*.

HADĪTH 89

عُمَرَ : فَيَمْنُونَ الْأَوْدِيَّ . حَدِيثٌ طَوِيلٌ قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ لِعَبِيدِ بْنِ
عُمَرَ رَضِيَ اللَّهُ عَنْهُ : انْطَلِقْ ، أُمَّ الْعُمَيْرِ (١) . عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا وَقُلَ : يَسْتَأْذِنُ عُمَرُ
أَنْ جـاـيـئـي jī-tū-ān مَعَ صَاحِبَتِهِ c-jī II قَالَتْ : لَا تُفْلِحُ oJlUf c L:S وَلَا تَزِدَّهُ الْيَوْمَ

$$(ijbkJI \text{ } oljj) \text{ } ^{\wedge}JI$$

It is related on the authority of Umar ibn Maymun that 'Umar (fi said to his son, "Go to the Mother of the Muslims, and say to her that 'Umar ibn al-Khattab [ؓ] S_j asks permission to be buried at the side of his two companions." In the same narration it is related that 'Aisha replied, "I have wanted that place for myself, but today I prefer that he should have it." This was related by Bukhari.¹⁷

Customs: Burial in a Blessed Place

A great many of the Sufi masters have directed in their wills that arrangements be made for their burial in certain blessed places, or at the side of certain pious predecessors. The hadith above indicates that this custom is not without precedence in the Sunna.

Customs: Self Sacrifice

Another widespread Sufi custom is their courtesy in allowing themselves to be

158 Bukhārī: 7218, Muslim: 1823, Abu Dawūd: 2939, Tirmidhi: 2526

159 Bukhari: 3700

preceded by those who are their betters in the performance of good deeds. For temple, when a master comes and stands in the second row for congregational prayers, quite often a Sufi in the front row will offer his place to the master, and then perform the prayer in the second row. That there is nothing wrong with this should be evident from the hadith above. Some scholars, however, have written that it is better not to practise this kind of self-sacrifice in matters of worship, as it indicates a lack of desire. In matters of blessings, *barakah*, however, there is nothing wrong with it. It is clear, moreover, that what 'A'isha did pertained to a matter of *barakah*. The opinion of our greatest scholars, however, is that respect for a superior is itself an act of worship. Then, if a greater act of worship is preferred to a lesser act of worship, this surely cannot be called a lack of desire. Of course, a lesser act of worship should never be preferred over a greater act.

h a d̄ i t h 90

عَنْ ابْنِ عَبَّاسٍ ضِي
 j -X>Jl .a j-ol (ajljlj)

It is related on the authority of Ibn ‘Abbas & that, “Allah’s Prophet & said, “Do not cover your walls with cloth.” This ḥadīth was related by Abu Dawūd⁶⁰

Corrections: *Covering Memorials and Tombs*

It is evident from this hadith that the practice of covering tombs and memorials with decorative trappings is not a good one.

HADĪTH 91

عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: كُنَّا فِي سَفَرٍ فَجَعَلَ النَّاسُ يَهْرُونَ بِالْكَبِيرِ،
يَسْتَرْجِعُونَ إِلَيْهِ عَلَيْهِ وَسَلَّمَ. * أَنفُسُكُمْ إِنكُمْ لَتَدْعُونَ أَصَمًّا وَلَا غَابِبًا إِنَّكُمْ
سَمِيعًا بَصِيرًا وَهُوَ مَعَكُمْ وَالَّذِي تَدْعُونَهُ أَقْرَبُ إِلَى أَخِيذِكُمْ مِنْ عَنُقِ رَاحِلَةٍ.

(yU-JI | AtqJ | <2> - J> - J) *

It is related on the authority of Abū Mūsā رضي الله عنه that while the Companions 4 were on a journey, some people began shouting “Allah is Great” aloud.

Practices: Borrowing Money for Guests anti the Needy

Many Sufi masters borrow freely in order to entertain guests and the needy. This hadith alone should suffice to vouch for this namj¹⁷³ *ovide
known that Maymunah i was not given to frivolous spending. *17

HADITH 99

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فِي حَدِيثِ فَضِيلَةِ الذِّكْرِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَقُولُ مَلَكٌ مِنْهُمْ فَلَانٌ، عَبْدٌ خَطَاءٌ لَيْسَ مِنْهُمْ، إِنَّمَا مَرَلِحَاجَةٍ فَجَلَسَ، إِذَا عَفَرْتُ، * (أَخْرَجَهُ الشَّيْخَانُ)

It is related on the authority⁷ of Ābu Hurairah in a lengthy ḥadīth from the Prophet concerning the virtues of *dhikr* that an angel said, after being told by the Almighty that He had forgiven the sins of all of those present in a certain group of people engaged in His remembrance, *dhikr*, "But there is a certain one among them, a wrongdoer, who is not really one of them, but who was passing by on his own business and simply decided to sit there and rest." The reply of the Almighty to the angel was, "And I forgive him too! Even those who come only to sit with these people will not be deprived." This ḥadīth was related by Bukhārī, Muslim and Tirmidhi.¹⁷⁴

Customs: Initiation into Sufi Orders

It has been the way of the Sufi masters to also initiate into their spiritual orders people from whom little can be expected in the way of spiritual advancement. While this may appear to be little more than an exercise in futility, there is at least the advantage of the blessings which come to them through their association with a Sufi order. This kind of *bay'ah*, then, is given only for the sake of *barakah*. This practice is clearly supported by the ḥadīth quoted here, as even those who sit in the company of Allah's special servants will not be deprived. Certainly, when a person takes *bay'ah* from a Sufi master it is more than likely that the person will attach themselves to the master at least to the extent of sitting and conversing with the master from time to time.

173 Among the wives of the Messenger Maymunah bint al-Harith & was perhaps best known for kindness and generosity. Of her, 'A'isha i said, "She was the most God-fearing among us, and the most attached to her relatives." y t d.

174 Bukhārī: 6408, Muslim: 2689, Tirmidhi: 3600

HADITH 100

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَوْمَ الْقِيَامَةِ أَشَقُّي: فَأَخْبَرْتُ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ بِهَذَا الْحَدِيثِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ بِكَاءٍ شَدِيدًا (أَخْرَجَهُ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ)

It is related on the authority of Shufayy al-Asbūhi that he related a ḥadīth to Mu'awiyah A concerning the first people to be questioned on the Day of Judgment in exactly the way he had heard it from Abu Huraira &, and that Mu'awiyah & had said, "If that is what is going to happen to them, then what about the rest of us?" Then Mu'awiyah & broke down and cried so much that people thought he was going to die. But he eventually regained his composure, wiped his face, and said, "Allah and His Messenger are right." Then he quoted from the Qur'an: "Whoso desires the life of this world and its temptations, We will pay them in full for their works therein, and they shall not be defrauded there: they are those for whom in the world to come there is only the Fire. Their deeds will have failed them, and void will be their works."⁷⁵ This ḥadīth was related by Muslim, Nasā'i and Tirmidhi.⁷⁶

Stoles: Spiritual Ardour

Spiritual ardour, or *wajd* has been defined as one's being overwhelmed by a peculiar but praiseworthy spiritual state. While there are many different forms and degrees of *wajd*, only that which is free of dissemblance may be considered praiseworthy. Mu'awiyah's *state*, as described in this ḥadīth, is an example of true *wajd*.

HADITH 101

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فِي قِصَّةِ مُنَاطَرَةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَعَمَرَ رَضِيَ اللَّهُ عَنْهُ مَا بَيْنَ الرِّكَوَةِ عُمَرُ: مَا هُوَ (أَخْرَجَهُ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ)

رَضِيَ اللَّهُ عَنْهُ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ. (رواه البخاري وغيره)

*75 al-Qur'an, 11:15

W Muslim: 1905, Tirmidhi: 2382, Naṣā'i: 3139

It is related on the authority of Abu Hurairah &, concerning the difference of opinion between Abu Bakr رضي الله عنه and Umar & on the question of whether or not to make war on those who withheld payment of Zakah that Umar & said, "By Allah! When I saw that Allah had opened the heart of Abu Bakr رضي الله عنه to the waging of war, I knew that he was right." This hadith was related in its entirety by Malik, Muslim, Bukhari, Nasa'i, Abu Dawūd and Tirmidhi."

States: Divine Guidance

The biographies of the Sufi masters contain innumerable references to incidents of divine guidance, or *ilham*. What is termed in the ḥadīth above as Allah's opening the heart of Abu Bākr clearly attests to the validity of the *ilham* of the masters. Essentially, *ilham* is divine guidance exerted directly upon the heart. In the argument referred to in the ḥadīth, it would appear that both Abu Bākr & and 'Umar £ were made recipients of divine guidance. First, Abu Bākr & received it and then, through the spiritual effusion of Abu Bākr's & words, the *ilham* was passed to 'Umar. Moreover, since the outcome of their *ilham* was in no way contrary to the Shari'a, they acted upon it.

HADITH 102

[illegible]

It is related on the authority of Abu Dharr that Allah's Messenger said, "Asceticism is not simply a matter of your denying yourself what is lawful, or of spurning wealth. Asceticism is your having more faith in what is in the hand of Allah than in what you hold in your own hand. And asceticism is your desiring more a reward for your enduring affliction than an end to it." This hadith was related by Tirmidhi.¹⁷⁸

Character. Signs of Mastery: Trust in Allah
vitalities of asceticism, zului, and trust in Allah, tmvnnkul, two qualities of the
soft roasters which are so inseparable from true mastery as to be unmistakable
^distinguishing traits of the true master, are concisely explained in this hadith.
(10) (art. this hadith should go a long way toward eliminating the misconcep-
tions people have concerning ascetics as people who shun all lawful pleasures as
^pletely as they do unlawful ones, who immediately give away whatever they
need, and who never lift a finger to extract themselves from difficulty. From
1 ^ hadith quoted here, it is clear that these matters are in no way essential to true
which is one's having more faith in what is in the hands of Allah than in
1 utatisin one's own hands, and one's being happier with misfortune than without
1 1, t the sake of the reward to be had for being patient under the strain of it.

HADITH 103

لا تَبْلُغْ 'jjcij Ji 4)1'j-i 4)1 J jiz Jli 'Jli Je- 4)1 ^5 J-pJJl Jkp JP

لَنْكَا jizii لَابَأْسَ U> ^-Sā ^2? -jilf aa -sj- jz* jz* (الترمذی)

It is related on the authority of 'Atiyyah al-Sa'di that the Messenger of Allah said, "A believer will never truly be heedful unless he/she forsakes what is unobjectionable as a precaution against what is objectionable." This hadith was related by Tirmidhi.⁷⁹

Miscataeows: *Rebutting the Objection to the Denouncement of Lawful Pleasures*
Most strait-laced formalists take exception to the Sufi practice of renouncing worldly pleasures, saying that this is contrary to the Sunna. However, the truth of the matter as disclosed by the hadith above is that this practice is indeed a part of the Sunna, and the way to true *taqwā*, or heedfulness.

HADITH 104

عَنْ عَبْدِ اللَّهِ بْنِ تَمِيمٍ أَنَّ أَبَا بَشِيرٍ الْأَنْصَارِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَمَرَ مُعَاوِيَةَ: «لَا تَبْقَيْنِي فِي رَقِيْعٍ يَبْعِرُ فَلَانَةً مِنْ وَبَرٍ أَوْ فَلَانَةً

HADITH 107

عن أبي هريرة ^{١٨٥} قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أُنِيتُ لَيْلَةً أُشْرِي بِِي رَبِّي». ^{١٨٦} لِيَرْجُوَ الْجَنَّةَ. ^{١٨٧} هَذَا لِلْفَيْضِ. ^{١٨٨} أَخَذْتُ الْخَمْرَ ^{١٨٩} (L-JI o-^1) JISI ojk

It is related on the authority of Abū Huraira & that the Messenger of Allāh said, "On the night I was taken up into the heavens, I was given two cups; one of wine and one of milk. When I drank the cup of milk, an angel said, 'Praise be to Allāh Who guided you to Islam. Had you taken the wine, the community of your followers would have gone astray.'" This ḥadīth was related by Nasai.¹⁸⁵

Questions: The World of Manifest Meaning

The particular meaning-form of Islam is milk, while the meaning-form of worldly pleasures is wine. Thus, the world of manifest meaning, so often referred to by Sufi masters, finds confirmation in the ḥadīth related here.

HADITH 108

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «بَيْنَ الرَّجُلِ وَبَيْنَ الشُّرْكِ تَرْكُ الصَّلَاةِ». (أَخْرَجَهُ مُسْلِمٌ)

It is related on the authority of Jabir that Allāh's Messenger said, "Between a person and disbelief there is one's abandonment of regular prayer." This ḥadīth was related by Muslim and Tirmidhi.¹⁸⁶

Sayings: Calling a Misdeed Disbelief

In the works of many⁷ Sufi masters misdeeds are referred to as disbelief. For example,

On the Way, its disbelief to bear enmity,

With us the hearts a mirror, that's our policy.

As the same thing has been done in this ḥadīth (one does not become a disbeliever by missing one's prayers), it may be said to corroborate this figurative usage

185 Bukhari: 3394, Muslim: 168, Tirmidhi: 3130, Nasa'i: 5660

186 Muslim: 82, Abu Dawūd: 4678, Tirmidhi: 2691

of words. In the same way that the ḥadīth can be explained,¹⁸⁷ so also the sayings and writings of the Sufis can be explained or interpreted in one way or another.

HADITH 109

عَنْ أَبِي ذَرٍّ ^{١٩٠} أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ قَامَ حَتَّى أَصْبَحَ يَذْكُرُ تَعَذُّبَهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ» (أَخْرَجَهُ النَّسَائِيُّ)

His related on the authority of Abū Dharr & that Allāh's Prophet A stood all night in prayer, reciting one verse over and over again until morning.

The verse was: "If you punish them, they are your servants; and if you forgive them, you are the Almighty, All Wise." This ḥadīth was related by Nasai.¹⁸⁷

Miscellaneous: Spiritual Disciplines

It is a frequent charge of the formalists that the rigorous variety of spiritual disciplines, or *mujahadah* practised by the Sufis is a blameworthy form of innovation, *Mali*. From the ḥadīth above it should be more than evident that such discipline was practised by the Prophet himself, which makes it a part of the Sunna. The few ḥadīth which mention the prohibition of such practices also clarify that the prohibition is only for those who are physically unable to perform those practices or are otherwise not in a position to perform them regularly.

HADITH 110

عَنْ عَلِيِّ بْنِ أَبِي رَاحِمٍ قَالَ قَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا بِحَدِيثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الْإِسْلَامَ لَا يَنْتَهِى إِلَّا بِبَصَرِهِ إِلَيْهَا» (U-I-Uj-y-1)

It is related on the authority of 'Alī ibn 'Abd al-Rahmān that 'Abdullah ibn 'Umar & said in his description of how the Prophet used to perform the prayer, *saldh*, that he used to point toward the *qiblah* with the forefinger, and then keep his gaze fixed on that finger. This ḥadīth was related by Nasa'i.¹⁸⁸

187 The explanation given by most commentators is that non-performance of salah may be taken to mean complete abandonment of *saldh* as a practice and a part of faith, in which case, the non-performer becomes a disbeliever, *ytd*.

188 Nasa'i: ion

189 Nasa'i: 1161

It is related on the authority of Abu Hurairah & that the Messenger of Allah & said, "May the curse of Allah be on those Christians and ^{ICW}, I who worship the graves of their prophets!" This hadith was related by Bukhari, Muslim, Abu Dawud and Nasdi."

Reform: Grave Worship

This hadith should suffice as admonishment to the ignorant Sufis of our times who prostrate themselves at the graves of past Sufi masters, regardless of whether they do so with the intention of worship, which is clearly disbelief, or with the intention of greeting, which is a major act of wrongdoing and no more than a step removed from disbelief.

HADĪTH 115

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيُ وَفِيهِ قَالَ: ⁹⁹إِنْ عَدُوَّ اللَّهِ ^Xإِبْلِيسَ جَاءَ بِشَهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِهِ. الحديث (رواه مسلم)

It is related on the authority of Abu Darda that Allah's Messenger once stood and began to perform his prayer. When he had finished, he reported to his Companions, "Ibils, the enemy of Allah, brought a flame from the Fire of hell and tried to put it in my face." This hadith was related by Muslim and Nasa'i.¹⁷⁶

Miscellaneous: No One is Safe from the Promptings of Satan

From this hadith it should be clear that regardless of how perfectly developed a person may be spiritually, one should never underestimate the disruptive power of Satan, *Iblis*. On the contrary, one should constantly be on guard against Satan's causing one to do wrong. Look at the insolence of the wretch who dared even to come into the presence of Allah's Messenger, threatening him with burning fire while he was at prayer! As the prophets are protected from wrongdoing, Satan had to resort to the threat of physical violence in order to cause distress to the Prophet.

HADĪTH 116

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ سَمِعَ

193 Bukhari: 1390, Muslim: 530, Abu Dāwūd: 3227, Nasa'i: 704, 2049

194 Muslim: 542

JaCJi فَلَمْ يَمْنَعْهُ جِيتْ a a G' لَمْ تُقْبَلْ مِنْهُ الصَّلَاةُ 5 جِي صَلَّاهَا قِيلَ، وَمَا الْعُذْرُ؟
قَالَ «خَوْفٌ مَرَضٍ». (أبو جه أبو)

It is related on the authority of Ibn Abbas رضي الله عنه that Allah's Messenger ﷺ said, "The prayer performed by someone who hears the call to prayer and, without an excuse, fails to answer that call will not be accepted." One of the Companions asked what a valid excuse was, so the Prophet replied, "Fear, or sickness." This hadith was related by Abu Dawūd.⁴⁵

Reform: Performing the Prayer in a Mosque

Many of our modern-day Sufis rarely if ever go to a mosque to perform their prayer. It is quite clear from this hadith that these dervishes need correcting; for when their prayer is imperfect to the point of being unacceptable, of what avail will their *dhikr* and other disciplines be to them?

h a d i t̄ h 117

j? cA j? عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ وَسَيَّلَ cA رَجُلٌ يَصُومُ وَيَقُولُ اللَّيْلُ 44^1 f

It is related on the authority of Ibn 'Abbas & that when he was asked about someone who spent his days fasting and his nights in prayer, but who never went to a mosque for congregational prayers, he answered, "He is one of the people of the Fire." This hadith was related by Tirmidhi.⁶

Re/orm: Prayer in the Mosque

The same subject that was mentioned in the hadith above is again mentioned here, but with even greater emphasis.

h a d i t h 118

عَنْ . ۱۱۱. مَالِكٍ رَضِيَ ۱۱۲. الشُّوَلُ تَحُولُ بَنِي زَيْنِ 0[14] Jj-ij Ij c-ii: Jh I_c- 4b[
مَسْجِدَ قَوْمِي، فَأَحْبَبْتُ أَنْ تَأْتِيَنِي فَتُصَلِّيَ ۱۱۳. مَكَانَ مِنْ بَنِي ۱۱۴. أَخَذَهُ مَسْجِدًا، ۱۱۵. ۱۱۶. ۱۱۷. ۱۱۸. ۱۱۹. ۱۲۰. ۱۲۱. ۱۲۲. ۱۲۳. ۱۲۴. ۱۲۵. ۱۲۶. ۱۲۷. ۱۲۸. ۱۲۹. ۱۳۰. ۱۳۱. ۱۳۲. ۱۳۳. ۱۳۴. ۱۳۵. ۱۳۶. ۱۳۷. ۱۳۸. ۱۳۹. ۱۴۰. ۱۴۱. ۱۴۲. ۱۴۳. ۱۴۴. ۱۴۵. ۱۴۶. ۱۴۷. ۱۴۸. ۱۴۹. ۱۵۰. ۱۵۱. ۱۵۲. ۱۵۳. ۱۵۴. ۱۵۵. ۱۵۶. ۱۵۷. ۱۵۸. ۱۵۹. ۱۶۰. ۱۶۱. ۱۶۲. ۱۶۳. ۱۶۴. ۱۶۵. ۱۶۶. ۱۶۷. ۱۶۸. ۱۶۹. ۱۷۰. ۱۷۱. ۱۷۲. ۱۷۳. ۱۷۴. ۱۷۵. ۱۷۶. ۱۷۷. ۱۷۸. ۱۷۹. ۱۸۰. ۱۸۱. ۱۸۲. ۱۸۳. ۱۸۴. ۱۸۵. ۱۸۶. ۱۸۷. ۱۸۸. ۱۸۹. ۱۹۰. ۱۹۱. ۱۹۲. ۱۹۳. ۱۹۴. ۱۹۵. ۱۹۶. ۱۹۷. ۱۹۸. ۱۹۹. ۲۰۰. ۲۰۱. ۲۰۲. ۲۰۳. ۲۰۴. ۲۰۵. ۲۰۶. ۲۰۷. ۲۰۸. ۲۰۹. ۲۱۰. ۲۱۱. ۲۱۲. ۲۱۳. ۲۱۴. ۲۱۵. ۲۱۶. ۲۱۷. ۲۱۸. ۲۱۹. ۲۲۰. ۲۲۱. ۲۲۲. ۲۲۳. ۲۲۴. ۲۲۵. ۲۲۶. ۲۲۷. ۲۲۸. ۲۲۹. ۲۳۰. ۲۳۱. ۲۳۲. ۲۳۳. ۲۳۴. ۲۳۵. ۲۳۶. ۲۳۷. ۲۳۸. ۲۳۹. ۲۴۰. ۲۴۱. ۲۴۲. ۲۴۳. ۲۴۴. ۲۴۵. ۲۴۶. ۲۴۷. ۲۴۸. ۲۴۹. ۲۵۰. ۲۵۱. ۲۵۲. ۲۵۳. ۲۵۴. ۲۵۵. ۲۵۶. ۲۵۷. ۲۵۸. ۲۵۹. ۲۶۰. ۲۶۱. ۲۶۲. ۲۶۳. ۲۶۴. ۲۶۵. ۲۶۶. ۲۶۷. ۲۶۸. ۲۶۹. ۲۷۰. ۲۷۱. ۲۷۲. ۲۷۳. ۲۷۴. ۲۷۵. ۲۷۶. ۲۷۷. ۲۷۸. ۲۷۹. ۲۸۰. ۲۸۱. ۲۸۲. ۲۸۳. ۲۸۴. ۲۸۵. ۲۸۶. ۲۸۷. ۲۸۸. ۲۸۹. ۲۹۰. ۲۹۱. ۲۹۲. ۲۹۳. ۲۹۴. ۲۹۵. ۲۹۶. ۲۹۷. ۲۹۸. ۲۹۹. ۳۰۰. ۳۰۱. ۳۰۲. ۳۰۳. ۳۰۴. ۳۰۵. ۳۰۶. ۳۰۷. ۳۰۸. ۳۰۹. ۳۱۰. ۳۱۱. ۳۱۲. ۳۱۳. ۳۱۴. ۳۱۵. ۳۱۶. ۳۱۷. ۳۱۸. ۳۱۹. ۳۲۰. ۳۲۱. ۳۲۲. ۳۲۳. ۳۲۴. ۳۲۵. ۳۲۶. ۳۲۷. ۳۲۸. ۳۲۹. ۳۳۰. ۳۳۱. ۳۳۲. ۳۳۳. ۳۳۴. ۳۳۵. ۳۳۶. ۳۳۷. ۳۳۸. ۳۳۹. ۳۴۰. ۳۴۱. ۳۴۲. ۳۴۳. ۳۴۴. ۳۴۵. ۳۴۶. ۳۴۷. ۳۴۸. ۳۴۹. ۳۵۰. ۳۵۱. ۳۵۲. ۳۵۳. ۳۵۴. ۳۵۵. ۳۵۶. ۳۵۷. ۳۵۸. ۳۵۹. ۳۶۰. ۳۶۱. ۳۶۲. ۳۶۳. ۳۶۴. ۳۶۵. ۳۶۶. ۳۶۷. ۳۶۸. ۳۶۹. ۳۷۰. ۳۷۱. ۳۷۲. ۳۷۳. ۳۷۴. ۳۷۵. ۳۷۶. ۳۷۷. ۳۷۸. ۳۷۹. ۳۸۰. ۳۸۱. ۳۸۲. ۳۸۳. ۳۸۴. ۳۸۵. ۳۸۶. ۳۸۷. ۳۸۸. ۳۸۹. ۳۹۰. ۳۹۱. ۳۹۲. ۳۹۳. ۳۹۴. ۳۹۵. ۳۹۶. ۳۹۷. ۳۹۸. ۳۹۹. ۴۰۰. ۴۰۱. ۴۰۲. ۴۰۳. ۴۰۴. ۴۰۵. ۴۰۶. ۴۰۷. ۴۰۸. ۴۰۹. ۴۱۰. ۴۱۱. ۴۱۲. ۴۱۳. ۴۱۴. ۴۱۵. ۴۱۶. ۴۱۷. ۴۱۸. ۴۱۹. ۴۲۰. ۴۲۱. ۴۲۲. ۴۲۳. ۴۲۴. ۴۲۵. ۴۲۶. ۴۲۷. ۴۲۸. ۴۲۹. ۴۳۰. ۴۳۱. ۴۳۲. ۴۳۳. ۴۳۴. ۴۳۵. ۴۳۶. ۴۳۷. ۴۳۸. ۴۳۹. ۴۴۰. ۴۴۱. ۴۴۲. ۴۴۳. ۴۴۴. ۴۴۵. ۴۴۶. ۴۴۷. ۴۴۸. ۴۴۹. ۴۵۰. ۴۵۱. ۴۵۲. ۴۵۳. ۴۵۴. ۴۵۵. ۴۵۶. ۴۵۷. ۴۵۸. ۴۵۹. ۴۶۰. ۴۶۱. ۴۶۲. ۴۶۳. ۴۶۴. ۴۶۵. ۴۶۶. ۴۶۷. ۴۶۸. ۴۶۹. ۴۷۰. ۴۷۱. ۴۷۲. ۴۷۳. ۴۷۴. ۴۷۵. ۴۷۶. ۴۷۷. ۴۷۸. ۴۷۹. ۴۸۰. ۴۸۱. ۴۸۲. ۴۸۳. ۴۸۴. ۴۸۵. ۴۸۶. ۴۸۷. ۴۸۸. ۴۸۹. ۴۹۰. ۴۹۱. ۴۹۲. ۴۹۳. ۴۹۴. ۴۹۵. ۴۹۶. ۴۹۷. ۴۹۸. ۴۹۹. ۵۰۰. ۵۰۱. ۵۰۲. ۵۰۳. ۵۰۴. ۵۰۵. ۵۰۶. ۵۰۷. ۵۰۸. ۵۰۹. ۵۱۰. ۵۱۱. ۵۱۲. ۵۱۳. ۵۱۴. ۵۱۵. ۵۱۶. ۵۱۷. ۵۱۸. ۵۱۹. ۵۲۰. ۵۲۱. ۵۲۲. ۵۲۳. ۵۲۴. ۵۲۵. ۵۲۶. ۵۲۷. ۵۲۸. ۵۲۹. ۵۳۰. ۵۳۱. ۵۳۲. ۵۳۳. ۵۳۴. ۵۳۵. ۵۳۶. ۵۳۷. ۵۳۸. ۵۳۹. ۵۴۰. ۵۴۱. ۵۴۲. ۵۴۳. ۵۴۴. ۵۴۵. ۵۴۶. ۵۴۷. ۵۴۸. ۵۴۹. ۵۵۰. ۵۵۱. ۵۵۲. ۵۵۳. ۵۵۴. ۵۵۵. ۵۵۶. ۵۵۷. ۵۵۸. ۵۵۹. ۵۶۰. ۵۶۱. ۵۶۲. ۵۶۳. ۵۶۴. ۵۶۵. ۵۶۶. ۵۶۷. ۵۶۸. ۵۶۹. ۵۷۰. ۵۷۱. ۵۷۲. ۵۷۳. ۵۷۴. ۵۷۵. ۵۷۶. ۵۷۷. ۵۷۸. ۵۷۹. ۵۸۰. ۵۸۱. ۵۸۲. ۵۸۳. ۵۸۴. ۵۸۵. ۵۸۶. ۵۸۷. ۵۸۸. ۵۸۹. ۵۹۰. ۵۹۱. ۵۹۲. ۵۹۳. ۵۹۴. ۵۹۵. ۵۹۶. ۵۹۷. ۵۹۸. ۵۹۹. ۶۰۰. ۶۰۱. ۶۰۲. ۶۰۳. ۶۰۴. ۶۰۵. ۶۰۶. ۶۰۷. ۶۰۸. ۶۰۹.

19S Abu Dawud: 547


Even though this narration quotes ¹ considered, hadhth (, th, '1a

It is related on the authority of **Uṭayn ibn Malik** ḥ that when he told Allah's Messenger aS: that the rains prevented him from making *ḥiswāi* to the mosque for prayers, and that he would like the Emissary A to come to his home and perform prayer with him in the place where he usually performed it, Allah's Messenger ḥ replied, "Yes, we will do it." This *ḥadīth* was related by **Malik**, **Muslim**, **Bukhari** and **Nasa'i**.

Practices: Designating a Place Especially for Devotions

In spite of the fact that 'Utban might have chosen to perform prayer with the Prophet in ~~any~~ place in his home, he preferred that it be performed in the place in which he was accustomed to performing it when alone. The reason for this is that a designated place is a sure aid to increased concentration. Thus, when making *dhikr* or performing other spiritual disciplines it is better that one sit in a specially designated place. First, it should never be supposed that this designation is in itself an act of worship. Secondly, such a place should be chosen as will not interfere with the rights or comforts of others.

Customs: Taking a Place of Blessings

Another reason for 'Utbārīs asking the Prophet to perform the prayer with him in that particular place was so that it would become a place of blessings (having once been occupied by the blessed person of Muḥammad al-Mustaḥṣan ). The reason for this is that it is better that one be in a place of blessings when performing spiritual exercises such as *dhikr* and so on. Here also, however, the condition is that one does not exceed proper bounds in either what one believes about the subject or in one's practices related to it. If this condition is not met, one may very easily fall into the mistake of *bidaḥ*.

HADĪTH 119

عَنْ رَسُولِ اللَّهِ ﷺ: «إِذَا أُطْلِفَتْ فَاسْمِعْ بِكَاءِ الصَّيِّ فَأَنْجُوْهُ، لِأَنَّهَا لِمَا أَعْلَمُ»⁴⁵
(Jib U 'ill yj) . (في الخامسة)

It is related on the authority of Aas that Allah's Prophet once said, "When I begin performing prayer I feel like prolonging it. But sometimes I hear the crying of a child, and so I shorten the prayer because I

ho« u¹se² the child's mother (who may possibly be performing the priyet in the congregation) must be." This hadith was related by Muslim, jokbari, Nasa'i and Tirmidhi.¹⁷

Questions: H¹, Prayers of the Masters

yin T^oP^c oppose complete mental involvement to be the true objective of
 prayer, and thus believe it to be one of the qualities essential to spiritual mastery,
 From this hadith, however, it is plain to see that this is neither an objective nor
 essential quality. Had this sort of absorption been essential for mastery, then
 how was it that the greatest of all, Allāh bless him and give him peace, was not
 completely absorbed in his prayer? Why did he pay attention to the crying of
 jidīl! Why did he imagine in his mind's eye the anxiety of a child's mother?
 Nonetheless, absorption is certainly worthy of praise. But because something is
 praiseworthy does not mean that it is an end in itself.

HADĪTH 120

وَوَحَّدَاوُا ۚ جَزَ الْمَنَاصِبِ وَسَدُّوَا الْخَلَلَ وَلَيِّنُوا بِأَيْدِي إِخْوَانِكُمْ ۖ إِنَّكُمْ تُرْجَاوُنَ
الْحَدِيثِ ۖ أَلَمْ تَعْلَمُوا ۚ (jiljilyl <u>أَلَمْ تَعْلَمُوا

It is related on the authority of Ibn ʿUmar that the Messenger of Allah ﷺ said, "Straighten the rows, line up the shoulders, fill in the empty spaces, don't push against your neighbour, and don't leave any space in between for Satan." This hadith was related by Abu Dawūd.⁸⁸

Miscellaneous: *Audible Group Dhikr*

It is the teaching of the Sufi masters that when doing audible group *dhikr* the participants should sit as closely together as possible. That teaching is borne out by the words of the Prophet in the hadith quoted here, "Fill in the empty spaces." Certain masters have taught that empty spaces in the group are invitations to *waswas* or vague misgivings. This is also supported by the hadith: "Don't leave any space in between for Satan."

to Allah's Messenger, Allah bless him and give him peace, "Satan comes between me and my prayer, interfering with my recitation of the Qur'an so that I become confused." So Allah's Messenger & replied to him, "That is the satan called Khanzab. When you sense his presence, seek refuge in Allah from him and spit three times to your left." 'Uthman & said, "So, I did that. And when I did, Allah made him (the satan) go away." This hadith was related by Muslim²⁷¹

Miscellaneous: A Cure for Whisperings

There are a number of methods for curing *waswasa*, including the method recommended in the *hadith* here. The basic element in all of these cures, however, is one's directing one's attention to Allah and ignoring the *waswasa*. Whatever specific methods are mentioned in the numerous *hadith* which have come to us on the subject are all essentially related to this one simple principle. In the particular method mentioned in the *hadith* related by 'Uthman the directive to seek refuge in Allah is a way of turning one's attention toward Allah ﷻ, while the directive to spit on the left is a way of ignoring the whisperings. It would also seem apparent that this method is best applied prior to one's beginning the prayer.

HADĪTH 125

[illegible]

It is related on the authority of Abu Hurā'irah that a man went to Allah's Prophet and asked if there was permission for one fasting to embrace one's wife. So the Prophet gave the man permission to do so. But when another man came and asked the same thing, the Prophet refused to give him permission. The man he gave permission to was an old man while the man he refused was a young one. This hadith was related b Ah' Dāwūd.¹⁰¹

flirts Fiirli According to His Own

01. It is the practice of the Sufi masters to instruct their disciples each accord
 02. to his own particular spiritual development, state, and abilities the event
 03. which is the basis of this hadith is quite obviously based on the same underlying princi
 04. ple; furthermore, the hadith lends support to the practice of most Sufi masters
 05. giving instruction to their disciples in private. It is not difficult to imagine the
 06. fusion which would result if novices of limited abilities and spiritual stature
 07. were lobeging with practices and disciplines meant for advanced Sufis. Further
 08. (note, private instruction is often more effective for the reason that the rapport
 09. between teacher and student can be more firmly established in private.

HADIṬH 126

عن جابر بن عبد الله قال سمعت رسول الله صلى الله عليه وسلم يقول في يوم الجمعة يخوضون في الماء فكل من غاب عن الجمعة لم يغفر له حتى يغتسل يوم الجمعة. (J-asl) (J-4) (C-t) (Xj)*ud
الجمعة من Jj JjU1 Jj y "خَضُوا يَوْمَ الْجُمُعَةِ بَصِيَامًا مِنْ الْبُكَاةِ
صَوْمَ يَوْمِ أَحَدِكُمْ (A>*y>-l) (مسلم)

It is related on the authority of Abu Hūrairah that the Messenger of Allāh said, "Do not single out the night of Ju mu ah from among all other nights for standing in' prayer. And do not single out the day of Jumu'ah from among all other days for fasting. Fast on Jumu'ah only when a fast that you regularly keep¹⁰⁴ falls on that day." This hadith was related by Muslim.^{10*}

Itform:TurningPractice into Belief

fa, concerning a matter of practice, there is nothing in the Shari'a to limit its performance to a certain time or place, then to make it a belief that the practice should be performed at only a certain time or place, or to intend to perform it only at a certain time or place even if one is not regular in doing so, or to be regular in performing it at a certain time even if one does not intend to be doing w, or to give those who do not know the impression that the practice is in some way limited to a certain time or place, is clearly prohibited by the Shari'a. In our own times not only the Muslims in general, but many Sufis as well have become entangled in this affliction.


104 for example, if one regularly fasts in the middle of the month, or after every three days, as recommended in the Sunna. y t d.

HAD1TH 127

[illegible]

It is related on the authority of Abu^u Hurairah &, as a part of a lengthy narration, that Allah's Prophet sidi, "Assuredly it is not your bodies or forms which concern Allah, but your hearts and your deeds. Piety (taajw) is here! Piety is here! Piety is here!" And he pointed to his chest. This hadith was related by Bukhari, Muslim, Abu Dawud & Tirmidhi. ¹⁰⁸

Questions: Inner Meaning

In this ḥadīth as well there is clear support for the Sufi way. Indeed, what the ḥadīth alludes to is the very same purification of the heart and cultivation of good character and deeds which are promoted by *tasawwuf*. Another point to be gleaned from this ḥadīth is that the writings of many Sufi masters may be viewed in much the same way, i.e. for their content rather than their form. Indeed, there are many examples of the use of this sort of language by the Prophet himself. 

HADITH 128

[illegible]

It is related on the authority of Anas & that Allah's Prophet ﷺ sent him on a mission for something he needed done. When Anas ﷺ was late in returning, his mother asked him what had delayed him, so Anas explained that he had been sent by the Prophet & to do something for him, and that it was a secret. Then Anas's mother said, "Don't ever reveal a secret of the Prophet to anyone." This was related by Bukhari and Muslim.²⁰²

teachings: keeping Secrets

[^]keeping of secrets is something which is greatly emphasised by Sufi masters.

[^]tdkss of whether the secrets have to do with the instructions one receives

from one's master, or with one's visions, or dreams, or with experiences one has while under the instruction of a master.

HADIṬH 129

[illegible]

11 is related on the authority of Umar ra the Allah's Messenger said, "Verily, there are people among the servants of Allah who are neither prophets nor martyrs, but whose good fortune will be coveted on the Day of judgment by the prophets and martyrs because of the positions they will hold nearby the Almighty." The Companions said, "Tell us, O Allah's Messenger, who these people are!" So the Emissary replied, "They are people who love one another for no other reason than for the sake of Allah, who have no blood or financial ties between them. By Allah! Their faces and everything else about them will be light! When most people fear, they will have no fear; and when most people sorrow, they will have no sorrow!" Then the Emissary ra recited the following verse: "Surely, the friends of Allah; no fear shall beset them, neither shall they sorrow."²⁰⁸

Virtues: The Friends of Allah

It is hardly necessary to point out here that the people referred to in this hadith are the great Sufi masters. No one should suspect that the words, "...whose good fortune will be coveted of the Day of Judgment by the prophets," point somehow to the inferiority of the prophets, as that is clearly nonsense.

HADITH 130

عن أبي رَضي (Jū ilp 4) عِيسَى - 5 جِ: اللهُ الرَّجُلُ يُحِبُّ الْقَوْمَ وَلَا يَسْتَطِيعُ
أَنْ يُعْمَلَ عَمَلُهُمْ، ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

It is related on the authority of Abū Dharr & that he once said, "O Allah's Prophet! What about someone who really loves a certain group of people, but is unable to do what they do?" The Prophet replied, "You, O 'Abū Dharr, will always be with those you love." This was related by Abū Dāwūd. The words of Tirmidhi's report from Safwan ibn 'Assal & are: "Man will be with whom he loves."²¹⁰

Virtues: Those Who Love the Masters

This ḥadith points clearly to the virtue of those who love and follow the great Sufi masters. We have seen by experience how most disciples begin to love their masters from the time of their initiation into the order, *bay'ah*. Quite often, a master will initiate a person from whom little can be expected in the way of spiritual disciplines and development, solely for the reason that they possess the requisite desire. Finally, our deeds are judged by our intentions.

HADITH 131

عَنْ أَبِي رَضي (Jū ilp 4) عِيسَى - 5 جِ: اللهُ الرَّجُلُ يُحِبُّ الْقَوْمَ وَلَا يَسْتَطِيعُ
أَنْ يُعْمَلَ عَمَلُهُمْ، ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹

HADITH 133

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ نَظَرَ يَوْمًا إِلَى الْكَعْبَةِ فَقَالَ: مَا أَعْظَمَكَ وَمَا أَعْظَمَ حُرْمَتَكَ
وَالْمُؤْمِنُ أَعْظَمَ حُرْمَةً عِنْدَ (J U J) مِنْكَ. (أَخْرَجَهُ التِّرْمِذِيُّ)

It is related on the authority of Ibn 'Umar & that Allah's Messenger & once remarked, while gazing at the Ka'bah in the Sacred Mosque, "How magnificent you are! And, to think that the sanctity of a believer is even more sublime!" This hadith was related by Tirmidhi.²¹⁴

Sayings: One Heart is Better than a Thousand Ka'bahs

This well-known Sufi saying is clearly exonerated by the hadith quoted here, as the reason for the believers' being more sacred than the Ka'bah is the believer's faith. Then, as the heart is said to be the place where faith resides, there should be no difficultly in understanding why the believers' heart is more sacred than the Ka'bah. Furthermore, since the hadith said that the believer's heart is more sublime, without specifying exactly how much more, then it is certainly within the realm of possibility that it be a thousand times more sacred. It should, however, be understood that this is a partial excellence only, and not one which necessarily implies that humans may also be prostrated to, in the same way that humans bow down before the Ka'bah.

HADITH 134

أَخْبَرَنَا أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ اتَّخَذَ صَدِيقًا يَتَّبِعُهُ فِي الْفَلَاحِ يَتَّبِعْهُ فِي الْفَلَاحِ» (أَخْرَجَهُ أَبُو دَاوُدَ وَتِّرْمِذِيُّ)

It is related on the authority of Abu Hurairah that Allah's Prophet said, "A person will adopt the ways of his friend. Be, therefore, wary of those you choose to befriend." This hadith was related by Abu Dawud and Tirmidhi.²¹⁵

Reform: Caution in the Choice of a Master

Obviously, when mere friendship can be such a powerful influence on one's life-style, then the infinitely closer relationship of the disciple and master will surely be a very influential one. Experience has shown that the beliefs, deeds, and char-

²¹⁴ Tirmidhi: 2032, Ibn Majah: 3931

²¹⁵ Abu Dawud: 4833, Tirmidhi: 2378

of a master all have a certain effect on the disciple which, if nothing else, at least amount to the disciple's viewing those beliefs, deeds and character! It is in a favourable light. Obviously, then, if the beliefs, for example, of a master (tonus), the beliefs of his disciples are certainly not likely to be entirely fit to be very careful in choosing a master.

hadith 135

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلَا لَا يَجْلُزُنَّ رَجُلٌ بِأَمْرًا إِلَّا كَانَ ثَالِثَهُمَا الشَّيْطَانُ» (أَخْرَجَهُ الشَّيْخَانِ وَأَبُو دَاوُدَ)

It is related on the authority of Ibn 'Umar & that 'Umar & once addressed the Muslims at a place called Jābiyah and said, "Listen, O believers! As I am standing here among you now, Allah's Messenger once stood among us and said, "Beware! Whenever a man contrives to be alone with a woman, they will inevitably be joined by a third; Satan."²¹⁶

Morin: Female Disciples to Veil Themselves Before Male Masters

Under certain circumstances it is not entirely unlikely that a master could be left alone with a female disciple, or at least be figuratively left alone if the only others present are also women. For this reason it is essential that women disciples always wear veils before their masters. Obviously, very little in the way of spiritual progress can be expected in the presence of Satan! The lax attitudes of many of our present day Sufis are certainly in need of correction.

HADITH 136

أَخْبَرَنَا مُوسَى رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كَلِمَاتُ آفِيهَا: حِجَابُ النُّورِ لَوْ كَشَفْتَهُ لَأَخْرَقَتْ سُبْحَاتٍ وَجْهَ مَا مِنْ خَلْقِهِ» (أَخْرَجَهُ مُسْلِمٌ)

It is related on the authority of Abu Musa that Allah's Prophet stood among the Companions and spoke of five things, [the last of which was that] Allah's veil is of light. If ever He lifted it, the splendour of His

²¹⁶ Tirmidhi: 2165, Ibn Majah: 2363, Nasa'i: 10418

countenance would incinerate whatever of His creation He gazed upon! This hadith was related by Muslim.”

Questions: Visions of the Almighty

A great many ignorant Sufis hold to the belief that a Sufi traveller is capable of seeing Allāh in this world in the same way that all believers will see Him in the next. This hadith clearly disproves their claim.

HADĪTH 137

عُمَرُ بْنُ النَّبَاتِ الْأَنْصَارِيُّ أَنَّهُ أَخْبَرَنَا بَعْضُ أَصْحَابِ سُوْرَةِ الْحَمْدِ ^{crf} ₁ ^{crf} ₂ ^{crf} ₃ ^{crf} ₄ ^{crf} ₅ ^{crf} ₆ ^{crf} ₇ ^{crf} ₈ ^{crf} ₉ ^{crf} ₁₀ ^{crf} ₁₁ ^{crf} ₁₂ ^{crf} ₁₃ ^{crf} ₁₄ ^{crf} ₁₅ ^{crf} ₁₆ ^{crf} ₁₇ ^{crf} ₁₈ ^{crf} ₁₉ ^{crf} ₂₀ ^{crf} ₂₁ ^{crf} ₂₂ ^{crf} ₂₃ ^{crf} ₂₄ ^{crf} ₂₅ ^{crf} ₂₆ ^{crf} ₂₇ ^{crf} ₂₈ ^{crf} ₂₉ ^{crf} ₃₀ ^{crf} ₃₁ ^{crf} ₃₂ ^{crf} ₃₃ ^{crf} ₃₄ ^{crf} ₃₅ ^{crf} ₃₆ ^{crf} ₃₇ ^{crf} ₃₈ ^{crf} ₃₉ ^{crf} ₄₀ ^{crf} ₄₁ ^{crf} ₄₂ ^{crf} ₄₃ ^{crf} ₄₄ ^{crf} ₄₅ ^{crf} ₄₆ ^{crf} ₄₇ ^{crf} ₄₈ ^{crf} ₄₉ ^{crf} ₅₀ ^{crf} ₅₁ ^{crf} ₅₂ ^{crf} ₅₃ ^{crf} ₅₄ ^{crf} ₅₅ ^{crf} ₅₆ ^{crf} ₅₇ ^{crf} ₅₈ ^{crf} ₅₉ ^{crf} ₆₀ ^{crf} ₆₁ ^{crf} ₆₂ ^{crf} ₆₃ ^{crf} ₆₄ ^{crf} ₆₅ ^{crf} ₆₆ ^{crf} ₆₇ ^{crf} ₆₈ ^{crf} ₆₉ ^{crf} ₇₀ ^{crf} ₇₁ ^{crf} ₇₂ ^{crf} ₇₃ ^{crf} ₇₄ ^{crf} ₇₅ ^{crf} ₇₆ ^{crf} ₇₇ ^{crf} ₇₈ ^{crf} ₇₉ ^{crf} ₈₀ ^{crf} ₈₁ ^{crf} ₈₂ ^{crf} ₈₃ ^{crf} ₈₄ ^{crf} ₈₅ ^{crf} ₈₆ ^{crf} ₈₇ ^{crf} ₈₈ ^{crf} ₈₉ ^{crf} ₉₀ ^{crf} ₉₁ ^{crf} ₉₂ ^{crf} ₉₃ ^{crf} ₉₄ ^{crf} ₉₅ ^{crf} ₉₆ ^{crf} ₉₇ ^{crf} ₉₈ ^{crf} ₉₉ ^{crf} ₁₀₀ ^{crf} ₁₀₁ ^{crf} ₁₀₂ ^{crf} ₁₀₃ ^{crf} ₁₀₄ ^{crf} ₁₀₅ ^{crf} ₁₀₆ ^{crf} ₁₀₇ ^{crf} ₁₀₈ ^{crf} ₁₀₉ ^{crf} ₁₁₀ ^{crf} ₁₁₁ ^{crf} ₁₁₂ ^{crf} ₁₁₃ ^{crf} ₁₁₄ ^{crf} ₁₁₅ ^{crf} ₁₁₆ ^{crf} ₁₁₇ ^{crf} ₁₁₈ ^{crf} ₁₁₉ ^{crf} ₁₂₀ ^{crf} ₁₂₁ ^{crf} ₁₂₂ ^{crf} ₁₂₃ ^{crf} ₁₂₄ ^{crf} ₁₂₅ ^{crf} ₁₂₆ ^{crf} ₁₂₇ ^{crf} ₁₂₈ ^{crf} ₁₂₉ ^{crf} ₁₃₀ ^{crf} ₁₃₁ ^{crf} ₁₃₂ ^{crf} ₁₃₃ ^{crf} ₁₃₄ ^{crf} ₁₃₅ ^{crf} ₁₃₆ ^{crf} ₁₃₇ ^{crf} ₁₃₈ ^{crf} ₁₃₉ ^{crf} ₁₄₀ ^{crf} ₁₄₁ ^{crf} ₁₄₂ ^{crf} ₁₄₃ ^{crf} ₁₄₄ ^{crf} ₁₄₅ ^{crf} ₁₄₆ ^{crf} ₁₄₇ ^{crf} ₁₄₈ ^{crf} ₁₄₉ ^{crf} ₁₅₀ ^{crf} ₁₅₁ ^{crf} ₁₅₂ ^{crf} ₁₅₃ ^{crf} ₁₅₄ ^{crf} ₁₅₅ ^{crf} ₁₅₆ ^{crf} ₁₅₇ ^{crf} ₁₅₈ ^{crf} ₁₅₉ ^{crf} ₁₆₀ ^{crf} ₁₆₁ ^{crf} ₁₆₂ ^{crf} ₁₆₃ ^{crf} ₁₆₄ ^{crf} ₁₆₅ ^{crf} ₁₆₆ ^{crf} ₁₆₇ ^{crf} ₁₆₈ ^{crf} ₁₆₉ ^{crf} ₁₇₀ ^{crf} ₁₇₁ ^{crf} ₁₇₂ ^{crf} ₁₇₃ ^{crf} ₁₇₄ ^{crf} ₁₇₅ ^{crf} ₁₇₆ ^{crf} ₁₇₇ ^{crf} ₁₇₈ ^{crf} ₁₇₉ ^{crf} ₁₈₀ ^{crf} ₁₈₁ ^{crf} ₁₈₂ ^{crf} ₁₈₃ ^{crf} ₁₈₄ ^{crf} ₁₈₅ ^{crf} ₁₈₆ ^{crf} ₁₈₇ ^{crf} ₁₈₈ ^{crf} ₁₈₉ ^{crf} ₁₉₀ ^{crf} ₁₉₁ ^{crf} ₁₉₂ ^{crf} ₁₉₃ ^{crf} ₁₉₄ ^{crf} ₁₉₅ ^{crf} ₁₉₆ ^{crf} ₁₉₇ ^{crf} ₁₉₈ ^{crf} ₁₉₉ ^{crf} ₂₀₀ ^{crf} ₂₀₁ ^{crf} ₂₀₂ ^{crf} ₂₀₃ ^{crf} ₂₀₄ ^{crf} ₂₀₅ ^{crf} ₂₀₆ ^{crf} ₂₀₇ ^{crf} ₂₀₈ ^{crf} ₂₀₉ ^{crf} ₂₁₀ ^{crf} ₂₁₁ ^{crf} ₂₁₂ ^{crf} ₂₁₃ ^{crf} ₂₁₄ ^{crf} ₂₁₅ ^{crf} ₂₁₆ ^{crf} ₂₁₇ ^{crf} ₂₁₈ ^{crf} ₂₁₉ ^{crf} ₂₂₀ ^{crf} ₂₂₁ ^{crf} ₂₂₂ ^{crf} ₂₂₃ ^{crf} ₂₂₄ ^{crf} ₂₂₅ ^{crf} ₂₂₆ ^{crf} ₂₂₇ ^{crf} ₂₂₈ ^{crf} ₂₂₉ ^{crf} ₂₃₀ ^{crf} ₂₃₁ ^{crf} ₂₃₂ ^{crf} ₂₃₃ ^{crf} ₂₃₄ ^{crf} ₂₃₅ ^{crf} ₂₃₆ ^{crf} ₂₃₇ ^{crf} ₂₃₈ ^{crf} ₂₃₉ ^{crf} ₂₄₀ ^{crf} ₂₄₁ ^{crf} ₂₄₂ ^{crf} ₂₄₃ ^{crf} ₂₄₄ ^{crf} ₂₄₅

It is related on the authority of 'Umar ibn Thabīt & that he was told by one of the Companions that Allāh's Messenger ﷺ, while warning the Muslims of the Dajjāl, "Written between his two eyes is the word Disbeliever" readable to anyone who dislikes his [Dajjāl's] works, or to anyone who believes. Know, then, that none of you will be able to see your Lord until you die, whereas anyone will be able to see the Dajjāl. Therefore, do not be tricked into believing that the Dajjāl is your Lord." This ḥadīth was related by Muslim."⁸

Questions: Visions of the Almighty

The impossibility of ones seeing the Almighty in this world is further substantiated in this hadith.

.HADITH 138

عن أبي هريرة رضي الله عنه ⁴¹ J=Es frff.<sf ٤١ المَسْجِدَ، وَرَسُولُ صَلَّاهُ عَلَيْهِ
فَصَلَّى رَكَعَتَيْنِ ثُمَّ لَزَلْ. لَزَلْ. ٤١ اَزْحَنِي وَمُحَمَّدًا وَلَا تَرْحَمْ dAl Li5
فَصَلَّى عَلَيْهِ وَسَلَّمَ «لَقَدْ تَحَجَّرَتْ وَاسِعًا» ثُمَّ لَمْ يَلِدْ؛ أَلَزَلْ الْمَسْجِدَ
فَقَالَ النَّبِيُّ

217 Muslim: 179, Ibn Majāh: 196

218 Muslim; 7365 ¹¹⁹

It is related on the authority of Abu Huraira that a bedouin entered the mosque while Allah's Prophet ﷺ was sitting there. The bedouin performed two cycles of prayer, and then prayed aloud, "O Allah! Have mercy on me and Muhammad! And show mercy to no one else!" Afterwards, the Prophet ﷺ remarked to the bedouin, "Do you think you can confine what is boundless?" Just then, the bedouin urinated on the floor of the mosque, and all those present hastened toward him. But the Prophet ﷺ stopped them from doing harm to the man, saying, "Remember! You are charged with being facilitators, not with being aggravators! just pour a bucket of water over it." This hadith was related by Malik, Bukhari, Abu Dawud, Nasai and Tirmidhi."

Character: *Tolerance for the Deeds and Words of the Ignorant*

It is not the way of the Sufi masters to be harsh with the ignorant people with whom they occasionally come into contact. On the contrary, their reactions to such people are always tempered with forbearance. Indeed, certain critics have even accused some masters of indulging the ignorant. The hadith quoted here should dispel all such misgivings.

HADĪTH 139

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَعْدَ ذِكْرِ نَفْضِ
بَعْضِ الْأَعْمَالِ: «فَقَدْ لَكُمْ الْإِسْلَامُ فَدَلِّكُمْ» فَقِيلَ لَهُمْ: يَا رَسُولَ اللَّهِ إِنَّا لَنَجِدُكَ لَا تَقُولُ إِلَّا الْحَقَّ
وَمَا لَكَ بِبَعْضِ الْأَعْمَالِ أَنْ تَقُولَ: «فَدَلِّكُمْ» فَقَالَ: «إِنَّكُمْ تَعْلَمُونَ أَنَّكُمْ تَجِدُونِي لَا أَقُولُ إِلَّا الْحَقَّ»

It is related on the authority of Abu Huraira that the Messenger of Allah ﷺ said [after mentioning the virtues of certain practices], "This is your post! This is your post! This is your post!" This hadith was related by Malik, Muslim, Tirmidhi and Nasai.¹¹⁰

119 Bukhari: 220, Muslim: 285, Abu Dawud: 380, Tirmidhi: 147, Nasai: 56, Ibn Majah: 529

»O Muslim: 251, Tirmidhi: 51, Nasa'i: 14, Muwafta': 557

Sayings: Jihād Against Satan

My own master, Hajjī 'Imdād Allāh, wrote a treatise on *Th_{cr}*
n-hich he established that thej/Add of the Sufi traveller is with _h ^w *ihhād*.
The ḥadith quoted here, since it speaks of a post, indicates *cleaʔ*^{ʔʔsʂ}
is always at war with Satan. ^{*K} 'I hat a Mu''

HADITH 140

[illegible]

It is related on the authority of ‘Jabir^{ra} who said, in his narration of the Dhāt al-Ruqā’ campaign, “When the two men reached the mouth of the canyon, the Muḥajir lay down while the Anṣār^ī stood up to pray. Just then, one of the enemy approached and, seeing that the man standing was a sentinel, fired an arrow at him which lodged itself in his side. When the sentinel pulled it out, the archer fired three more arrows into him. Then the sentinel moved into the bowing (*rukʿ*) and then the prostration (*soj-dah*) position until finally, after completing the prayer, the sentinel woke his sleeping partner. By this time, the enemy had gone away, knowing that the alarm would be given. When the Muḥajir saw the blood on his partner, he said, “Alī^h be praised! Why did you not tell me the first time you were shot?” The Anṣārī replied, “I was reciting a chapter from the Qurʾān that I especially like, and *did not* want to interrupt the recitation.” This ḥadīth was related by Abu Dawūd.²²²

States: Savouring Recitation

To take pleasure in reciting the Quran in prayer, or in any other act of worship is often *indicative of* a very advanced spiritual state, as should be obvious from the *hadith* quoted here.

HAD1TH 141

عن ضي^Q* ٢ b ١٤٩ سؤل الله صلى الله عليه وسلم
من جنابة لم يمسكها^{١٣} * ٢ r ١٥٠ IdS ar
فمن ثم^{dli KJUl} علي^{١٤}
يجز شعور^{(أهله) جده أبو داؤد}

His related on the authority of 'Ali **that** Allah's Prophet rA said, "Whoever fails to wash even an area the size of a hair when performing the ritual bath will suffer such and such a penalty in the Fire." 'Ali commented, "After hearing that, I became my hair's worst enemy." Another narrator in the chain said, "It became the practice of Ali after **that**, to keep his head shaved." This hadith was related by Abu Dawūd²¹

pmidices: Shaving flie *Head*

It is the practice of most Sufi masters to keep their heads shaved. The precedent (or this practice comes from the example of Ali & who, as is evident from the hadith, did so with the tacit approval of the Prophet Furthermore, aside from the benefit mentioned in the hadith (of facilitating the perfect performance of the ritual bath), the other benefits of shaving the head are freedom from having to care for it, from becoming attached to it, and not having to worry about its causing perspiration during the performance of certain rigorous disciplines.

h a d̄it h 142

عَنْ عَثِيمِ بْنِ كَثِيرٍ بْنِ كَلْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّهُ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: قَدْ أَسْلَمْتُ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَلَيْ عَنكَ شِعْرَانِكُمَا» يَقُولُ: احْلِقِي. الحديث. (أخرجه أبو داود)

It is related on the authority of ‘Uthaym ibn Kathlir ibn Kulayb, on the authority of his father, Kathlir, that his [‘Uthaym’s] grandfather, Kulayb | went to Allāh’s Messenger ﷺ and said, “I commit myself to the way of Islam.” At that, Allāh’s Messenger ﷺ said, “Then get rid of that disbelieving hair,” by which he meant to say, “Shave it off.” This hadith was related by Abu Dawūd.²²³

¹²² *Abū Dawūd*: 249, *Ibn Majah*: 599

²²J. Abū Daʿwūd: 356.

It is related on the authority of Abū Sa'īd who, in his narration of the events of a journey he had taken, told the story of a man who was bitten by a poisonous snake and then cured by a member of Abū Sa'īd's party. Abū Sa'īd relates that when the man was asked what charm he had used to cure the victim, he replied, "The only charm I used was the Opening Chapter of the Qur'an." Later, when the victim had recovered, he gifted the Muslim party a hundred goats. 'Abī Sa'īd said, "So we said to one another, 'Let us not do anything about these goats until we have asked Allāh's Messenger ﷺ about the matter.'" When we returned from our mission, and told Allāh's Messenger what happened with the snakebite victim, he said to us, "How did you know it was a charm? Distribute the goats among your party, and give me a share too!" This ḥadīth was related by Bukhārī, Muslim, Tirmidhi and Abū Dawūd.²²⁷

Customs: Taking Money for Charms

Some Sufis take money from people who come to them asking for charms. That this is permitted, and in no way degrading, is obvious from the ḥadīth quoted here. There are, however, two conditions that must be met: 1) that the charm and what it is employed to help bring about are in no way contrary to the Shari'a and; 2) that there be no deception involved. It should be remembered here that for anyone but an accomplished master, the business of making charms and attending to the problems of the public are quite often very distressing at a spiritual level.

HADITH 147

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا عَذْوَى بِلَا جَدْسٍ وَبُعْجَيْنٍ قَالُوا يَا رَسُولَ اللَّهِ: «كَلِمَةٌ طَيِّبَةٌ». ⁽¹⁾ ⁽⁴⁾ ⁽⁵⁾ ⁽⁶⁾ ⁽⁷⁾ ⁽⁸⁾ ⁽⁹⁾ ⁽¹⁰⁾ ⁽¹¹⁾ ⁽¹²⁾ ⁽¹³⁾ ⁽¹⁴⁾ ⁽¹⁵⁾ ⁽¹⁶⁾ ⁽¹⁷⁾ ⁽¹⁸⁾ ⁽¹⁹⁾ ⁽²⁰⁾ ⁽²¹⁾ ⁽²²⁾ ⁽²³⁾ ⁽²⁴⁾ ⁽²⁵⁾ ⁽²⁶⁾ ⁽²⁷⁾ ⁽²⁸⁾ ⁽²⁹⁾ ⁽³⁰⁾ ⁽³¹⁾ ⁽³²⁾ ⁽³³⁾ ⁽³⁴⁾ ⁽³⁵⁾ ⁽³⁶⁾ ⁽³⁷⁾ ⁽³⁸⁾ ⁽³⁹⁾ ⁽⁴⁰⁾ ⁽⁴¹⁾ ⁽⁴²⁾ ⁽⁴³⁾ ⁽⁴⁴⁾ ⁽⁴⁵⁾ ⁽⁴⁶⁾ ⁽⁴⁷⁾ ⁽⁴⁸⁾ ⁽⁴⁹⁾ ⁽⁵⁰⁾ ⁽⁵¹⁾ ⁽⁵²⁾ ⁽⁵³⁾ ⁽⁵⁴⁾ ⁽⁵⁵⁾ ⁽⁵⁶⁾ ⁽⁵⁷⁾ ⁽⁵⁸⁾ ⁽⁵⁹⁾ ⁽⁶⁰⁾ ⁽⁶¹⁾ ⁽⁶²⁾ ⁽⁶³⁾ ⁽⁶⁴⁾ ⁽⁶⁵⁾ ⁽⁶⁶⁾ ⁽⁶⁷⁾ ⁽⁶⁸⁾ ⁽⁶⁹⁾ ⁽⁷⁰⁾ ⁽⁷¹⁾ ⁽⁷²⁾ ⁽⁷³⁾ ⁽⁷⁴⁾ ⁽⁷⁵⁾ ⁽⁷⁶⁾ ⁽⁷⁷⁾ ⁽⁷⁸⁾ ⁽⁷⁹⁾ ⁽⁸⁰⁾ ⁽⁸¹⁾ ⁽⁸²⁾ ⁽⁸³⁾ ⁽⁸⁴⁾ ⁽⁸⁵⁾ ⁽⁸⁶⁾ ⁽⁸⁷⁾ ⁽⁸⁸⁾ ⁽⁸⁹⁾ ⁽⁹⁰⁾ ⁽⁹¹⁾ ⁽⁹²⁾ ⁽⁹³⁾ ⁽⁹⁴⁾ ⁽⁹⁵⁾ ⁽⁹⁶⁾ ⁽⁹⁷⁾ ⁽⁹⁸⁾ ⁽⁹⁹⁾ ⁽¹⁰⁰⁾ ⁽¹⁰¹⁾ ⁽¹⁰²⁾ ⁽¹⁰³⁾ ⁽¹⁰⁴⁾ ⁽¹⁰⁵⁾ ⁽¹⁰⁶⁾ ⁽¹⁰⁷⁾ ⁽¹⁰⁸⁾ ⁽¹⁰⁹⁾ ⁽¹¹⁰⁾ ⁽¹¹¹⁾ ⁽¹¹²⁾ ⁽¹¹³⁾ ⁽¹¹⁴⁾ ⁽¹¹⁵⁾ ⁽¹¹⁶⁾ ⁽¹¹⁷⁾ ⁽¹¹⁸⁾ ⁽¹¹⁹⁾ ⁽¹²⁰⁾ ⁽¹²¹⁾ ⁽¹²²⁾ ⁽¹²³⁾ ⁽¹²⁴⁾ ⁽¹²⁵⁾ ⁽¹²⁶⁾ ⁽¹²⁷⁾ ⁽¹²⁸⁾ ⁽¹²⁹⁾ ⁽¹³⁰⁾ ⁽¹³¹⁾ ⁽¹³²⁾ ⁽¹³³⁾ ⁽¹³⁴⁾ ⁽¹³⁵⁾ ⁽¹³⁶⁾ ⁽¹³⁷⁾ ⁽¹³⁸⁾ ⁽¹³⁹⁾ ⁽¹⁴⁰⁾ ⁽¹⁴¹⁾ ⁽¹⁴²⁾ ⁽¹⁴³⁾ ⁽¹⁴⁴⁾ ⁽¹⁴⁵⁾ ⁽¹⁴⁶⁾ ⁽¹⁴⁷⁾ ⁽¹⁴⁸⁾ ⁽¹⁴⁹⁾ ⁽¹⁵⁰⁾ ⁽¹⁵¹⁾ ⁽¹⁵²⁾ ⁽¹⁵³⁾ ⁽¹⁵⁴⁾ ⁽¹⁵⁵⁾ 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It is related on the authority of Anas that Allāh's Prophet said, "There is nothing to [the spread of disease by] contagion, and nothing to omens. Signs, however, are of interest to me." The Companion asked, "What do you mean by signs?" The Prophet replied, "Any sort of encouraging word."²²⁸ This ḥadīth was related by Bukhārī, Muslim, Abū Dawūd and Tirmidhi.²²⁹

227 Bukhārī: 5736, Muslim: 2201, Abū Dawūd: 3418, Tirmidhi: 2063, Ibn Majah: 2156

228 For example, if someone looking for something they had lost, hears someone cry out "finders keepers," that would be an "encouraging word"; and it may be taken as a good sign and nothing more y t d

229 Bukhārī: 5756, Muslim: 2224, Abū Dawūd: 2915, Tirmidhi: 2615, Ibn Majah: 3537

Sufis Seeking Signs in (the Qur'an or the Works of) the Sufi Masters

Slim Sufis have been known to seek signs about their worldly or spiritual needs in the pages of the Qur'an, the *Divan* of Hafiz, or the *Mafīnawī* of Mawlana Rumi. The validity of this practice should be evident from the ḥadīth. If there is nothing more to one's seeking than that, there is nothing wrong with the custom. The important thing is never to lose sight of the fact that only Allāh can bring these things to pass, both the sign and what it portends. However, if one should overstep this point and suppose that, for example, Mawlana Rumi is ever-present and all-seeing, or that the signs one receives from a book are really omens of something sure to take place, then this is the worst sort of *bid'ah*, and very near to disbelief.

HADITH 148

عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ شَيْءٍ أَفْضَلَ مِنْ أَنْ يَسْتَعْنِيَ الْإِنْسَانُ بِمَا فِي كِتَابِ اللَّهِ (أَخْرَجَهُ ابْنُ أَبِي شَيْبَةَ)

It is related on the authority of 'Alī that Allāh's Messenger said, "What an excellent person is one learned in the ways of Islam! When needed, they are useful; and when others have no need of them, they can be of use to themselves." This ḥadīth was related by Razin.²³⁰

Practices: Correcting Without Rancour

In the matter of giving advice or friendly admonition, it has never been the way of the Sufis to harass or antagonise anyone. For the Sufis, it is enough to say what they feel they must, once or twice, and to leave the matter at that. If their advice is heeded, fine; and if it is not, then they have better things to do. The words in the ḥadīth, "...when others have no need of them, they can be of use to themselves," clearly indicate the correctness of this practice. The following Quranic verse may also be cited in this connection: "As for he who thinks himself to be self-sufficient, you give your attention to him, even though you are not accountable for his failure to attain purity."²³¹

230 *Musnad* (il-Firdaws): 6742

231 al-Qur'an, 80:4

HADITH 149

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ
الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ». (أَخْرَجَهُ أَبُو دَاوُدَ)

It is related on the authority of Abu Dardā that he heard the Messenger of Allah say, "Verily, the learned are the heirs of the prophets." This was related by Abu Dawūd and Tirmidhi.¹²¹

Questions: Transmission of Affinity

It is an accepted truth among the Sufis that the spiritual affinity which is passed on from master to master began as the legacy of the Messenger of Allah. In this ḥadith, the word "learned" refers particularly to those who have attained spiritual knowledge. When they are termed the "heirs" to the prophets, it is quite obvious that it is the transmission of spiritual knowledge which is alluded to. In this way, the Sufi maxim concerning the transmission of spiritual affinity from breast to breast is confirmed by the Sunna of the Prophet Muhammad, Allah bless him and give him peace and blessings everlasting.

HADITH 150

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا النَّاسُ بِمَا يَعْرِفُونَ أَحَبُّونَ أَنْ يُكَذَّبَ اللَّهُ وَرَسُولُهُ.
(أَخْرَجَهُ الْبُخَارِيُّ)

It is related on the authority of 'Ali that he said, "Speak to people of things they can understand. Would you like it if people started doubting Allah and His Prophet?"¹²² This ḥadith was related by Bukhari.¹²⁴

Corrections: Avoiding Mention of the Obscure

Certain indiscreet Sufis have been known to sit in public and speak about recondite problems of *tasawwuf* before people who either, thinking what they hear to be contrary to the SharTah, become hostile to *tasawwuf* or, in spite of their inability to comprehend what is being said, become antagonistic toward the SharTah. In either case, and the latter of the two is surely the worse, these peo-

122 Abu Dawūd: 3641, Ibn Majah: 223

123 In other words, do not speak to them about abstruse theological issues, for example, which are more likely to create, rather than put to rest, doubts in the minds of any but the most accomplished scholars

124

Bukhari: 127

ple are actually showing antagonism to Allah and His Prophet A- therefore, as is evident from the ḥadith above, abstruse points of *tasawwuf* should never be mentioned in front of those who are incapable of comprehending them.

HADITH 151

إِلَّا لَا يَنْغِصِمُ ۖ (f-1-»جـ) مَا دَخَلَ مَحَدَّثٌ رَجُلًا مَعَهُ عَقْلُهُ

On the authority of Ibn Mas'ūd & who said, "When you speak to people about things they do not understand, you may be certain that some of them will be led astray." Imam Muslim related it.¹²⁵

Commentary

This and the preceding ḥadith (150) point to what has already been mentioned in the commentary on ḥadith [150].

HADITH 152

عَنْ ابْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَهَنَيْتُ فُرَيْشَ وَقَالُوا: أَكْتُبُ كُلَّ شَيْءٍ تَسْمَعُهُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْرُ يَكْتُمُ فِي الرِّضَا وَالْغَضَبِ، فَأَمْسَكْتُ عَنِ الْكِتَابَةِ حَتَّى دَكَّرْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَصْبَعِي ۖ (أَخْرَجَهُ أَبُو دَاوُدَ)

On the authority of Amr ibn al-'As & who said, "I used to write everything I heard from the Prophet &. But the Quraysh stopped me, saying, 'You write everything, even though the Prophet is only human and may sometimes say things in anger?' So I stopped writing until I had a chance to ask the Prophet \$ about it myself. Then I pointed his finger to his mouth and said, 'Go ahead and write! By the One who holds my life in His hands, nothing comes out of here but the truth'" Abu Dawūd related it.¹²⁶

OS Muslim: 14 [Muqaddimah]

OS Abu Dawūd: 3646

Many disciples are in the habit of recording (on paper or otherwise) the discourses of their masters. It should be clear from this hadith that while this is permitted, there is even-need for caution as masters, like other humans, are susceptible to mistakes and are certainly not *m-tsim* (protected from wrongdoing).

عن أبي هريرة رضي الله عنه * J سؤل Alli s فذكر قصة حدی Jjii, C-1 أبو شاه:

Customs: Documenting Matters of Importance

The Prophets command to put his words into writing validates a number of Sufi practices like recording the sermons of the masters, writing out supplications and forms of remembrance, *dhikr*, for aspirants, transcribing the family trees of Sufi orders, and writing out records of spiritual succession, *khildfah*. Ulus, all of these may be said to be a part of the Sunna.

ʔ^J' Cf. -j & ii Ji a.1 jp₅ Jit ji= s و عَنْ أَبِي يُؤَبَّ رَضِيَ اللَّهُ
 تُذَيِّنُونَ لَذَهَبَ اللَّهُ تَعَالَى بِكُمْ وَخَلَقَ خَلْقًا يَذَيِّنُونَ فَيَغْفِرُ لَهُمْ. (أخرجه مسلم
 ifitA) ولمسلم عن أبي هريرة رَضِيَ اللَّهُ عَنْهُ نَحْنُ *ifitA* iQ? .giJ ci; il Ji 4,1 jp₅ g
 & d^il ʔنَفْسِي بِيَدِهِ لَوْ لَمْ تُذَيِّنُوا
 مَأْمُورٌ ۖ كَيْفَ الْمَصْهُوبُ ۚ
 related o., the authority of Abu Ayyub * tllat he Mid' "Allah's Mes-

cr^{sen}said, "Were it not for your wrongdoing, Allah most I ligh would have done away with you and created creatures to whom He could grant forgiveness." Imams Tirmidhi and Muslim related it. In another version related by Imam Muslim on the authority of Abu Huraira A. the last sentence is as follows: "... He would have created creatures who seek forgiveness, so that He could forgive them." Imam Razin related a version in which Allah's Messenger Ji. said, "By the One Who holds my life 'n His hand! If you did not do wrong, I would fear something even worse from you: pride."¹¹

In our discussion of the two questions [in the heading] above we will refer to the version of the hadith related by Imams Muslim and Tirmidhi. With regard to the first, scholars have asserted that from the perspective of the Shari'a, faith and righteousness are of significance in this world. However, from the perspective of creation (or nature), things like disbelief and wrongdoing are also of significance and must be allowed to come into being. With regard to the second question, which may be viewed as the wisdom behind the first, the scholars write that all the names of Allah are becoming, *jamil*, and, as such, require manifestation. The manifestation of each name (attribute) will then become the cause for the occurrence of different kinds of events. The connection between the hadith and the first question should be fairly evident, as the hadith emphasises the need for the occurrence of wrongdoing. Furthermore, upon closer examination, the words, "to whom He could grant forgiveness," will be seen to relate to the second question, as the wisdom or secret behind His creation of evil has to do with forgiveness. Among the names of Allah is *al-Haffar* or The Forgiving, which can only be manifested in connection with the occurrence of wrongdoing. The poet of Shiraz, *Hafiz*, alluded nicely to both of these issues in the following verses:

In the workshop of rapture, for *kuf*r there must be room.

Were there no Abu Ḥ̣lāhab, who would the flames consume?

The "workshop of rapture" here refers to the physical world. This is because of the following statement that is commonly ascribed to the Almighty, "I was as a buried treasure until I had a desire to be known. That was when I created creation." So the reason for the creation of the world was the Almighty's desire to be known; and rapture and desire are synonymous. To summarise, therefore, since

238 Muslim' 2748, Tirmidhi: 3539. Razin's addition has been recorded by adh-Dhahabi in *Mizan*

ul-ttīdal under the biography of Sallam ibn Abi as-Sahbā'.

among the names of Allah is *Al-Xuntaqirn* or The Avenger, the manifestations the same requires the occurrence of *kufir*, disbelief, and rebellion. It should be remembered that when we speak of "requiring" in connection with the Almighty we are not speaking literally because Allah most High is far above being required to do anything. Nor do we mean to encourage anyone to do wrong because we refer to this as something "required" or "necessary". The texts of the Qur'an and hadith are nothing if not clearly in opposition to such a notion. (Similarly, it should be remembered that Allah's desiring something is entirely different from the desire we know as humans.) Rather, what is intended here is an explanation of the wisdom behind this phenomenon, in addition to encouragement for those who commit wrongdoing and are then sincerely repentant.

Teachings: The Reason for Certain Kinds of Spiritual Contraction

The topic to be discussed here has as its starting point the wording of the hadith above as related by Imam Rāzin. The Sufi masters teach that one kind of contraction, *qabd*, is that which attends the commission of an act of wrongdoing. It often happens that after performing such an act the disciple will become so depressed and disgusted with himself that if he is not checked there is every possibility that he will either cause harm to himself or lose hope and abandon everything he acquired on the Sufi way. At such a time it is essential that he be made to understand that he needs only to repent of his wrongs and sincerely seek forgiveness from Allah; and that afterwards there will be no reason for him to be upset. This is because there is actually a good reason for wrongdoing. Indeed, were it not for one's occasional wrongdoings one would almost certainly become the victim of pride. Therefore, the Sufi who does wrong can be said to have received treatment for something worse. Once this is understood, the Sufi should have no difficulty in shaking off his depression and attending to the more important business of seeking forgiveness.

hadīth 155

عَنْ ابْنِ عَبَّاسٍ رَضِيَ عَنْهُ حَدَّثَنَا أَبُو جَرِيرٍ الْيُوزَنِيُّ أَنَّ أُمَّ الْيَزِيدِ أُمَّ ابْنِ أَبِي سَلَمَةَ رَضِيَ عَنْهُ قَالَتْ سَأَلْتُ النَّبِيَّ ﷺ عَنْ رَجُلٍ أَصْحَابُهُ ثَلَاثَةٌ وَمِائَةٌ وَتِسْعَةٌ عَشْرَ رَجُلًا فَاسْتَقْبَلَ الْقَبِيلَةَ، ثُمَّ مَدَّ يَدَيْهِ، فَجَعَلَ يَتَيْفُ بِرَبِّهِ يَقُولُ: «اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي، اللَّهُمَّ إِنَّ هَذِهِ الْعَصَابَةَ مِنَ الْمُسْلِمِينَ لَا تُعْبِدُ فِي الْأَرْضِ» قَالَتْ أَلَمْ يَتَيْفُ بِرَبِّهِ مَا دَامَ يَدَيْهِ حَتَّى سَقَطَ رِجْلَاهُ عَنْ مَتْنَبِيهِ. الْحَدِيثُ (أَخْرَجَهُ مُسْلِمٌ وَالتِّرْمِذِيُّ)

related on the authority of Ibn Abbās that he related on the authority of Umar ibn al-Khattab said, "On the day of the battle of Uhud, Allah's Messenger looked in the direction of the pagan enemy who numbered a thousand, when his own forces numbered only three hundred and nineteen. Then he turned toward the direction of the Qibla, suspended his arms, and began beseeching his Lord, saying, 'O Allah, fulfil your promise to me. O Allah! Bring to pass what You promised me. O Allah! If You destroy this band of believers, no one will be left on earth to worship You! In this wise, he continued to beseech his Lord until his cloak fell off of his shoulders!' Imams Muslim and Tirmidhi related it."

Sufites: Taking Liberties with fire Almighty

gil, which literally means coquetry or taking liberties with a loved one, is the name of a spiritual state which sometimes comes over those Sufis who are so immersed in the love of Allah that they, in effect, forget who they are and behave toward the Almighty with the familiarity of a lover for the beloved. The hadith above may be interpreted in the context of this state, in which the Prophet seemed to all outward appearances to have been threatening the Almighty, which was clearly not the case. The Sufi poet, Hafiz of Shiraz, speaks of this spiritual state in the following couplet:

If the shadow (succour and favour) of the Beloved (the Almighty) should fall on the lover

What of it? After all, while we need Him, He is not without desire for us.

together words, what is desired is our obedience and devotion. And the word "desire" is used in this verse of poetry to refer to the divine will.

HADITH 156

أَخْبَرَنَا أَبُو جَرِيرٍ الْيُوزَنِيُّ أَنَّ أُمَّ الْيَزِيدِ أُمَّ ابْنِ أَبِي سَلَمَةَ رَضِيَ عَنْهُ قَالَتْ سَأَلْتُ النَّبِيَّ ﷺ عَنْ رَجُلٍ أَصْحَابُهُ ثَلَاثَةٌ وَمِائَةٌ وَتِسْعَةٌ عَشْرَ رَجُلًا فَاسْتَقْبَلَ الْقَبِيلَةَ، ثُمَّ مَدَّ يَدَيْهِ، فَجَعَلَ يَتَيْفُ بِرَبِّهِ يَقُولُ: «اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي، اللَّهُمَّ إِنَّ هَذِهِ الْعَصَابَةَ مِنَ الْمُسْلِمِينَ لَا تُعْبِدُ فِي الْأَرْضِ» قَالَتْ أَلَمْ يَتَيْفُ بِرَبِّهِ مَا دَامَ يَدَيْهِ حَتَّى سَقَطَ رِجْلَاهُ عَنْ مَتْنَبِيهِ. الْحَدِيثُ (أَخْرَجَهُ مُسْلِمٌ وَالتِّرْمِذِيُّ)

It is related on the authority of Anas ibn Malik & who, in his narration concerning the battle of Uhud, related the words of his uncle, 'Anas ibn an-Nadār who said [to his companion in battle], "O Sa'd ibn Mufadh!

of Ma una, that Allah's Messenger sA sent a group of Muslims from Hani Sulaim to (the unbelieving) Rani Amir for the purpose of calling them to Islam). Another version of Anas' A account begins like this: "My uncle, Haram ibn Alalhan, the brother of my mother, Umm Sulaym A, was sent on a mission with seventy horsemen. When they arrived, my uncle said to the others, 'I will go ahead on my own. If they promise to keep me safe, and allow me to address the tribe about the teachings of Allah's Messenger then fine. But, if they do not, then you will not be far from me (and may soon come to my aid)'. In this manner, he approached them, and they promised to keep him safe. As he, Haram, was speaking to them about Allah's Messenger a signal was given by his hosts, and one of the tribe ran him through with a sword. At that, Haram exclaimed, 'Allahu Akbar! I have succeeded. By the Lord of the Ka'bah!'" Imams Bukhari and Muslim related it.

In another version of the hadith related by Imam Bukhari, Anas A says, "When Haram ibn Malhan was stabbed at the Well of Ma una, he took his own blood in his hands and wiped it on his face and head and then said, 'I have succeeded. By the Lord of the Ka'bah!'"²⁴³

States: Yearning for Death

From the words and deeds of Anas' uncle it is quite evident that he had an exceptionally fervent desire to end his life in the favour of Allah Jgi and that when death did come to him in this way he was overjoyed. It is this very same desire which becomes the basis for the death wishes expressed by the Sufi masters in their poetry and other works.

Sayings: Ablutions in Blood

Certain Sufis have written about performing their ablutions with blood rather than water. If there is any need to corroborate the metaphorical with the literal, the example of Haram wiping his face and head in his own blood is certainly about as literal as one can be.

HADITH 160

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جَيْلَانٍ لِيُحْيِيَ الْأَنْصَارَ وَالْمُهَاجِرِينَ فِي غَدَاةٍ بَارِدَةٍ، وَلَمْ يَكُنْ هُمْ عَيْنِدَ يَمْلُؤُونَ ذَلِكَ هُمُ،

243 Bukhari: 2801, 4092, Muslim: 677

فَلَمَّا رَأَى مَا بِهِمْ مِنَ النَّصَبِ وَالْجُوعِ قَالَ: «اللَّهُمَّ إِنَّ الْعَيْشَ عَيْشُ الْآخِرَةِ فَافْزِلْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ» فَقَالُوا مُجِيبِينَ لَهُ: «تَحْنُ يَا فَزِيلُ» (ابن أبي شيبة) (أخرجه الشيخان والترمذي)

Anas 4 said, "When the Prophet went out to the trench, the Muhajirs and Ansar were digging there in the morning cold, as they had no prisoners or slaves to do the work. When the Prophet found that they were tired and hungry, he said (in verse), 'O Allah! Surely the life is the life to come. Forgive, then, the Anṣār and the Muhajirs!' At that, the diggers answered him, saying, [also in verse], 'We are the ones who are pledged to Muhammad, to fight for him as long as we live!'" Imams Bukhari, Muslim and Tirmidhi related it.²⁴⁴

Practices: Stillin' Io Stimulate the Soul

Certain Sufis are of the conviction that when, owing to circumstances of a temporary nature, the disciple or aspirant becomes spiritually irresolute, lax, or contracted, then in order to remedy the situation the aspirant may, while strictly adhering to the conditions²⁴⁵ under which *samā'* is permissible, indulge in *sarrut*. In this way, the aspirant's irresolution may be dispelled, and a desire to worship will be facilitated. Thus, *samā'* should be understood to be the means to mend, when the end, or objective, is worship. The hadith above will be seen to record a precedent for this practice. The digging of the Trench was the objective while fatigue and hunger might have led to irresolution. And the recitation of the rhymed and metered verses performed the function of lifting spirits and preventing indolence. In view of these factors, then, this would seem to be the wisdom behind this practice. It must be remembered, however, that to suppose itself to be the objective, or to practise it without concern for propriety, is tantamount to tampering with religion.

h a d i t h 161

عَنْ رَضِيَ اللَّهُ عَنْهُ لَمَّا جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جَيْلَانٍ لِيُحْيِيَ الْأَنْصَارَ وَالْمُهَاجِرِينَ فِي غَدَاةٍ بَارِدَةٍ، وَلَمْ يَكُنْ هُمْ عَيْنِدَ يَمْلُؤُونَ ذَلِكَ هُمُ،

244 Bukhari: 2834, Muslim: 1805, Tirmidhi: 3857

245 *Sami'* may be defined as audition, or one's listening to rhymed and metered verse that is recited by a professional. Such verse, when recited professionally, will obviously have rhythmic and musical qualities. During the authors time, and throughout Muslim history, the institution of *samā'* has suffered many abuses, both from those who support it and those who oppose it. What the author is pointing to here, however, is the straightforward recitation of poetry without frivolity, yet d.

1. عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُتِبَ فِي الْأُخْدُقِ فِي أَحْمَلِهِ فَصَرَبَ عَلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْمَةً فِي الْمَسْجِدِ لِيَعُوذَهُ مِنْ قُرَيْشٍ، فَقَالَ سَعْدٌ: اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَيْسَ قَوْمٌ أَحَبُّ إِلَيَّ مِنْ قَوْمٍ كَذَبُوا رَسُولِي وَأَخْرَجُوهُ، اللَّهُمَّ فَإِنِّي أَظُنُّ أَنَّكَ تَوَقَّعْتَهُمْ أَنِّي أَكُونُ مِنْ قَوْمٍ قُرَيْشِيَّةٍ فَأَتَّبِعِي لَهُ حَتَّى أَجَاهِدَهُمْ فِيكَ، وَإِن كُنْتُ وَصَعْتُ الْحَرْبَ فَافْجَرَهَا وَاجْعَلْ مَوْتِي فِيهَا فَانْفَجَرَتْ مِنْ لَيْلِي فَلَمْ يَرُغْمُهُمْ وَفِي الْمَسْجِدِ إِلَّا الدَّمُ يَسِيلُ إِلَيْهِمْ فَإِذَا سَعْدٌ يَغْدُ جُرْحُهُ دَمًا قَاتَ فِيهَا. (أَخْرَجَهُ الشَّيْخَانُ)

Aisha & in her narration concerning the Battle of the Trench, said, "When Allah's Messenger returned from the Trench [he found out that] the medial vein in Sa'd ibn Mu'adh's arm had been severed [in the fighting]. Therefore, the Prophet ordered that a tent be erected in the masjid for Sa'd so that he could attend to Sa'd & from close by. Then Sa'd prayed, 'O Allah! Surely you know that there is no one I like to fight more than the people who discredited your Prophet and turned him out. O Allah! It now appears to me that You have put an end to the fighting between us [the Muslims and Quraysh]. But if I am wrong about this, and there is to be more fighting, then let me live so that I may fight for You against them. And if the fighting is truly at an end, then let my wound continue to flow so that I may die of it.' That night his wound opened so that the people in the masjid were startled at the sight of his blood flowing toward them. That was the night Sa'd & succumbed to his wound and died." Imams Bukhari and Muslim related it.²⁴⁶

HADITH 162

1. عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُتِبَ فِي الْأُخْدُقِ فِي أَحْمَلِهِ فَصَرَبَ عَلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْمَةً فِي الْمَسْجِدِ لِيَعُوذَهُ مِنْ قُرَيْشٍ، فَقَالَ سَعْدٌ: اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَيْسَ قَوْمٌ أَحَبُّ إِلَيَّ مِنْ قَوْمٍ كَذَبُوا رَسُولِي وَأَخْرَجُوهُ، اللَّهُمَّ فَإِنِّي أَظُنُّ أَنَّكَ تَوَقَّعْتَهُمْ أَنِّي أَكُونُ مِنْ قَوْمٍ قُرَيْشِيَّةٍ فَأَتَّبِعِي لَهُ حَتَّى أَجَاهِدَهُمْ فِيكَ، وَإِن كُنْتُ وَصَعْتُ الْحَرْبَ فَافْجَرَهَا وَاجْعَلْ مَوْتِي فِيهَا فَانْفَجَرَتْ مِنْ لَيْلِي فَلَمْ يَرُغْمُهُمْ وَفِي الْمَسْجِدِ إِلَّا الدَّمُ يَسِيلُ إِلَيْهِمْ فَإِذَا سَعْدٌ يَغْدُ جُرْحُهُ دَمًا قَاتَ فِيهَا. (أَخْرَجَهُ الشَّيْخَانُ)

اللَّهُ فِيهِمْ» وَكَانُوا أَرْبَع مِائَةً فَلَمَّا قَرَعَ مِنْ قَتْلِهِمْ انْفَتَحَ عِرْقُهُ قَاتًا. (أَخْرَجَهُ التِّرْمِذِيُّ وَصَحَّحَهُ)

[I]bri A said, Sa'd ibn Mu'adh was wounded by an arrow on the Day of the Hosts (during the Battle of the Trench) so that the medial vein in his arm was severed. Therefore, Allah's Messenger attempted to cauterize it. However, when he did, the arm began to swell, and after a short while the blood was flowing again. Again an attempt was made to cauterize the wound, and again the arm grew swollen. When Sa'd saw what had happened, he said, "O Lord! Don't take my life until my eyes have been soothed by the sight of Ban! Qurayza.²⁴⁷ Then the blood ceased to flow from his wound, and not a single drop of blood seeped from it until [finally, after having been brought to their knees by the Muslim blockade of their quarter] Bani Qurayza agreed to submit to whatever Sa'd decided concerning them.²⁴⁸ Then Sa'd & decided that their men must be put to death, and that their women [and children] be allowed to live. Allah's Messenger A said, 'You have decided their fate in conformance with the decision of Allah.' The number of their men was four hundred. When [the sentence had been carried out and] the men of Qurayza had been executed, Sa'd's wound began to flow as before. A short while later, he died of it. Imam Tirmidhi related it and attested to its authenticity.²⁴⁹

Sliito: Kashf and Karamah

An example of *kashf* may be found in Sa'd's & saying, "It now appears to me that You have put an end to the fighting between us." Indeed, with the Battle of the Trench all fighting between the Muslims and the idolators of Quraysh had me to an end. There was a brief skirmish at Makka (about two years later), but most historians hesitate even to call it that. There are two examples of *karamah* in the story of Sa'd. One was the stoppage of the flow of blood mentioned in the second hadith [162], and the second was the re-opening of the closed

147 The Qurayza were a Hebrew tribe living in Madina with the Muslims under a truce, who had traitorously sided with the idolators against the Muslim defenders of the city in the Battle of the Trench. Therefore, when the siege had been lifted, Allah's Messenger directed that the quarter of Madina in which the Qurayza resided be surrounded. Thus, the meaning of Sa'd's prayer was that he wished to live to see Bani Qurayza punished for their treachery.

248 The Qurayza sent word to Allah's Messenger that they would surrender only if the terms were dictated by Sa'd ibn Mu'adh &. Since the Qurayza had always maintained cordial relations with Sa'd & in the days before the advent of Islam, they evidently hoped that he would be lenient with them on the basis of their prior relationship.

149 Tirmidhi: 1582

would mentioned in the hi st ḥadīth (tot). Furthermore, there is no reason to suppose that there is any contradiction in the prayers of Sa d as recorded in the two ḥadīths above. What happened first was that the blood flowing from his wound stopped as a result of his prayer, as recorded in the second ḥadīth. Then, as a result of his prayer, as mentioned in the first ḥadīth, the blood again started to flow. Thus, in the second ḥadīth, the narrators saying, "When the men of Qurayza should be viewed as his own condensation of events. Actually, the full story would read more like this: When the men of Qurayza had been executed, and Sa d had supplicated his Lord with the prayer mentioned in the first ḥadīth. Sa d's wound began to flow as before.

States: The Love of Life and the Love of Death

While certain of the writings of the Sufi masters clearly indicate a love of life on their part, certain other of their works would seem to indicate the opposite. From the prayer of Sâ'î, however, the rationale behind both points of view is expressed quite clearly. Thus, their love of life springs from their love of involvement in the practices of worship and devotion. Sa'd said, "Then let me live so that *I may* fight for You against them," when *jihad*¹ is a form of worship. Their desire for death is based on no more than their wish to preserve their religion and be united with the Almighty.

HADĪTH 163

[illegible]

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ عَظِيْمًا
 اَلَمْ يُعْطِ الْبَنِيَّةَ اِذْ يَدْعُوْنَ ۙ اٰجُلًا ۙ اِسْرَءِيْلَ ۙ اَنْ يَّسْئَلُوْهُ اَنْ اٰتٰهُمْ مِنْ اَنْفُسِهِمْ اَنْ يَّخْرُجُوْا ۚ
 وَتَطُوْفُ بِهِمْ ۚ اَلَمْ اَقْأَخْبَرَكَ اَنْكَ تَأْتِيْهِ الْعَامُ ۚ
 بِهٖ، قَالَ عُمَرُ: فَعَلِمْتُ لَذَلِكَ اَعْمَالًا. الحديث. (أخرجه البخاري وأبو داود)

Urwah ibn al-Zubayr & related from al-Miswar ibn Makhramah and Marwan a lengthy narration concerning the Treaty of al-Hudaybiyyah in which it is recorded that: "[a leader of the Makkan idolators who had been sent to determine the strength and numbers of the believers gathered at lludaybiyyah] began staring at the Companions of the Prophet ﷺ and reported, 'By Allāh! The Prophet could not even sneeze without having his mucus fall into the hands of one of his Companions who would then rub it over his face and skin. If he ordered them to do anything, they would all attempt to be the first to comply. If he performed ablutions, they would nearly kill each other for the water he had used. If he spoke, they immediately lowered their voices in his presence. And never, out of their respect for him, did they stare at him.'" In the same narration (of the Treaty of Hudaibiyyah in which the terms dictated by the pagan Quraysh were accepted, some of which appeared unfavourable to the believers), it is also recorded that 'Umar ibn al-Khattab said, "So I went to Allāh's Prophet ﷺ and [in a state of agitation over the terms of the treaty] said, 'O Messenger of Allāh! Are you not truly the Messenger of Allāh?' He replied, 'I certainly am.' Then I said, 'Are we not followers of the truth while our enemies are followers of falsehood?' He replied, 'Certainly.' Then I said, 'So why do we agree to humiliation with respect to our religion?' He replied, 'Verily, I am Allāh's Prophet, and verily I will never disobey Him! [In other words, whatever I have done or agreed to do has been in accordance with the will of Allāh.] He will always be my Helper.' So, I said, 'But didn't you tell us that we will go to the House [i.e., the Ka'bah in Makka and perform *tawaf* there?' He replied, 'Certainly, I did. But did I say that we'd go to it this year?' So I said, 'No.' Then he replied, 'You will go to it. And you will circumambulate it.' At that, I went to Abu Bakr رضي الله عنه and said, 'O Abu Bākr! Is he not truly the Messenger of Allāh?' Abu Bakr رضي الله عنه replied, 'Verily, he is.' Then I said, 'Are we not followers of the truth while our enemies are followers of falsehood?' Abu Bakr رضي الله عنه replied, 'Certainly.' Then I said, 'So why do we agree to humiliation with respect

Ah, f. related, in his narrative concerning Hatib's & letter, **
said, T et me, O Allah's Prophet strike that hypocrite's neck! So AlUha
Prophet said, 'Verily, he fought at the Battle of Badr. So how are you
to know it Allah saw what they did and then said to them, "Go and do
"hatever y ou wish. For I have forgiven you."''' This was included in five of
the six most authentic collections, excluding al-Nasai."

R< f. 'i Un' Invalidity of the Belief in Infallibility

A. , 01 ding to certain ignorant Sufis and heretics, when a person attains 'perfec- I
tian' he is free to do as he wishes and, for such a one, nothing is unlawful. This
whod ot thought is known as *al-Ibahiyah*, and the amazing thing is that its
adhei ents present this hadith as proof of their claim. It is as if they are saving I
'See what the ruling was for those who fought at Badr.' The truth of the matter,
how ex er, is that this hadith openly refutes their claim because the words I have
totgiven. ' mean that the deeds they commit will have to be unlawful for them
to receive forgiveness. Owing to the extreme generosity of the Almighty, He
(ma\ have) made this particular promise to only this particular group of people.
Otherw ise, there is no need to forgive what is lawful If, on the other hand, the
Almighty had said, T have made this lawful for you,' it might have been possible
o\ draw such a conclusion. Moreover, it is not possible to compare those who
o\ ght at Badr with anyone else because there is textual evidence to confirm the
-uumise of forgiveness that was made to them, whereas no such evidence exists
w anyone else. So how can anyone possibly compare themselves with the vet-
of Badr? In fact, this article of faith by the *Ibahiyah* is *kufri*, disbelief, and
anyone who holds it will require correction.

HADITH 166

عَنْ رَبِّهِ قَالَ: سَأَلْتُ جَابِرَ رَضِيَ عَنْهُ عَنِ النَّبِيِّ ﷺ بَابَعْتُ جَابِرَ رَضِيَ عَنْهُ عَنِ النَّبِيِّ ﷺ بَابَعْتُ جَابِرَ رَضِيَ عَنْهُ عَنِ النَّبِيِّ ﷺ
وَأَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: (أَخْرَجَهُ أَبُو دَاوُدَ)

questioned Jabir & concerning the oath of allegiance sworn

w. sniferi to the pagans in Makka describing someof the military plans of the Prophet
accepted, lidfib A was taken by the Companions to the Prophet A forw-
e p m i o n was accepted. Even so, Umar E still wanted

194. Abi Dawud: 2650, Tirmidhi: 3305

the IW [tribe]. He said, 'They stipulated that they would do so only
^Lef did nOt have 10 pay Takah or participate in Jihadi And he heard
jih 5A10AE' 5A10AE' 5A10AE' They will pay [zakah] and fight Jin jihad], if they
^ly C o a v e r t Islam?" This was related by Abu Dawud?"

I fits ACC-C'S OII-1' Leniency *w R-Sard 0 Essentials
1 dies. Masters have been known to exhibit restraint, even to the point of
1 N the shortcomings of those they deal with on both an occasional and
1 ur basis. For people in this state, the Masters have even prescribed spe-
1 itations and dliikr without waiting for them to actually discontinue their
1 ect practices. This has prompted some people to suspect that the Masters
1 i guAty of hypocrisy. The truth of this matter, however, is that the Masters use
1 GoTgwen insight to decide when the good practices they prescribe for
1 e will, step by step, erase the incorrect behaviour that those people exhibit,
1 plasters are also sensitive to the fact that severity on their parts may have the
1 of preventing people from doing what is right, and may even discourage
1 i (ato mic Pentvii & of ^A' eir errant ways. Yhus, whatever good can be found in
1 ^ people should be encouraged. Indeed, some people simply do not have the
1 ^ resolve suddenly to refrain from sinful acts. Such resolve, then, needs
1 ^ weloped by stages. This hadith may help to explain how the Masters deal
1 with such cases.

HADITH. 167

عَنْ أَبِي مُوسَى رَضِيَ عَنْهُ قَالَ: سَأَلْتُكَ بِذَلِكَ، أَمَا أَنْتَ
فَأَنَا مَأْمُورٌ أَنْ أَتَيْتُ مَا أَمَرْتَنِي أَنْ أَتَيْتُ 3 قَوْمِي. (1-1) ا
الترمذي

Abu Musa & related that he once asked Mu adh [when both were
deputed to govern in Yemen], "How do you recite [your night prayers]?"
He replied, "I will tell you about that. For myself, first I sleep [in other
words, I do not stay awake all night long] and then I stand [in prayer]
and recite. In this manner, I earn as many blessings from my sleep as I do

254 In other words, it is not necessary to let details get in the way of someone's conversion or practice
of Jshim. Rather, once they have converted, have gained a better understanding of the religion and its
U/5 and have been in the company of the believers, it may be hoped that they will begin to appreciate the
nligim in all of its various aspects.

iji Abu Dawud: 3025

Allāh related, in his narrative concerning Hatib's & letter,¹⁷ "Umar said, 'Let me, O Allāh's Prophet ﷺ, strike that hypocrites neck!' So Allāh's Prophet said, 'Verily, he fought at the Battle of Badr. So, how are you to know if Allāh saw what they did and then said to them, "Go and do whatever you wish. For I have forgiven you."'" This was included in five of the six most authentic collections, excluding al-Nasa'i.¹⁸

Reform: The Invalidity of the Belief in Infallibility

According to certain ignorant Sufis and heretics, when a person attains 'perfection' he is free to do as he wishes and, for such a one, nothing is unlawful. This school of thought is known as *al-Ibahiyyah*,² and the amazing thing is that its adherents present this hadith as proof of their claim. It is as if they are saying, 'See what the ruling was for those who fought at Badr.' The truth of the matter, however, is that this hadith openly refutes their claim because the words 'I have forgiven...' mean that the deeds they commit will have to be unlawful for them to receive forgiveness. Owing to the extreme generosity of the Almighty, He (may have) made this particular promise to only this particular group of people. Otherwise, there is no need to forgive what is lawful. If, on the other hand, the Almighty had said, 'I have made this lawful for you,' it might have been possible to draw such a conclusion. Moreover, it is not possible to compare those who fought at Badr with anyone else because there is textual evidence to confirm the promise of forgiveness that was made to them, whereas no such evidence exists for anyone else. So how can anyone possibly compare themselves with the veterans of Badr? In fact, this article of faith by the *Ibahiyyah* is *kufr*, disbelief; and anyone who holds it will require correction.

h a d ī t h 166

عَنْ وَهَبٍ قَالَ: سَأَلَ رَسُولُ اللَّهِ ﷺ عَنْ نِدَاءِ ابْنِ الدُّنْيَا بَابِعْتِ اللَّهُ رَحْمَتَهُ
عَلَيْهَا 42:1-1Y jī 42:1-1Y jī سَمِعَ 42:1-1Y jī 42:1-1Y jī
أَخْرَجَهُ أَبُوهَا (ol) 42:1-1Y jī 42:1-1Y jī

Wahb said, "I questioned Jabir concerning the oath of allegiance sworn

252 Hatib £ had written to the pagans in Makka describing some of the military plans of the Prophet

When the letter was intercepted, Hatib £ was taken by the Companions to the Prophet £ for questioning. At that time, Hatib's explanation was accepted. Even so, 'Umar still wanted to kill the man as a traitor.

253 Bukhari: 3007, Muslim: 2494, Abu Dawud: 2650, Tirmidhi: 3305

^ the Ilaqil 1 tribe). He said, 'They stipulated that they would do so only if they did not have to pay zakah or participate in Jihad.' And he heard Allah's Prophet *yi* say, 'They will pay [zakah] and fight [in jihad], if they *ju*ly convert to Islam.'¹¹ This was related by Abū Dawūd.¹²

Habits: Occasional *Leniency in Regard to Essentials*

At times, Masters have been known to exhibit restraint, even to the point of ignoring the shortcomings of those they deal with on both an occasional and regular basis. For people in this state, the Masters have even prescribed special recitations and *dhikr* without waiting for them to actually discontinue their intored practices. This has prompted some people to suspect that the Masters' guilt of hypocrisy. The truth of this matter, however, is that the Masters use their God-given insight to decide when the good practices they prescribe for people will, step by step, erase the incorrect behaviour that those people exhibit. Masters are also sensitive to the fact that severity on their parts may have the effect of preventing people from doing what is right, and may even discourage them from repenting of their errant ways. Thus, whatever good can be found in such people should be encouraged. Indeed, some people simply do not have the strength to resolve suddenly to refrain from sinful acts. Such resolve, then, needs to be developed by stages. This hadith may help to explain how the Masters deal with such cases.

HADĪTH 167

عن¹ مُوسَى رَضِيَ ٱللَّهُ عَنْهُ أَقْرَمَ فَأَقْرَأُ، رَاحَتْسِبُ 3 نَوْمَتِي ٱ رَاحَتْسِبُ 3 قَوْمَتِي. ٱlluxj-l ٱll

(|_\$.ix jdl

Abu Mūsā related that he once asked⁴⁷ Muḥabib [when both were deputed to govern in Yemen], “How do you recite [your night prayers]?” He replied, “I will tell you about that. For myself, first I sleep [in other words, I do not stay awake all night long] and then I stand [in prayer] and recite. In this manner, I earn as many blessings from my sleep as I do

154 In other words, it is not necessary to let details get in the way of someone's conversion or practice. Rather, once they have converted, have gained a better understanding of the religion and its teachings, it may be hoped that they will begin to appreciate the religion in all of its various aspects.

IS Abū Dāwūd: 3025

from my prayers." This was related by Bukhari, Muslim, Abu Dawud and al-Nasai.²⁵⁶

Questions: The Habits of the Masters as Worship

From the hadith above, it should be clear that when one's knowledge matures to the point of propriety, such that even mundane activities are undertaken with a higher purpose in mind, then those activities will acquire the characteristics of worship; and they will occasion blessings and bring one closer to the Almighty. Thus, one's sleep, if it is undertaken for the purpose of rest and renewal of strength for worship, may actually be accounted an act of worship. Likewise, at times the purpose may be to conserve strength for service to others, or to humanity in general. In all such cases, one's sleep may 'surely' be accounted an act of worship. In the same way, other deeds may take on the aspect of worship. The sayings of the Masters attest to this, and the hadith above indicates the same.

HADITH 168

عَنْ جَرِيرِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَلَطَ الرَّجُلُ عَلَى شَيْءٍ مِنْ دِينِهِ أَوْ دُنْيَاهُ، فَانْطَلَقَ فِيهِ تَرْجِيحًا مِنْ ذِي الْخَلَصَةِ؟» وَكَانَ بَيْنَا فِيهِ خَنَعٌ يُسَمَّى الْكَنْعَةَ الْيَمَانِيَّةَ، فَانْطَلَقَ فِي تَحْسِينِ وَمِائَةِ رَاكِبٍ مِنْ أَحْسَسَ، - وَكَانُوا أَصْحَابَ خَيْلٍ - وَكُنْتُ لَا أَتَّبِعُ عَلَى الْخَيْلِ، فَفَرَبْتُ فِي صَدْرِي حَتَّى رَأَيْتُ أَثَرَ أَصَابِعِهِ فِي صَدْرِي وَقَالَ: «اللَّهُمَّ بَنِّهِ وَاجْعَلْهُ هَادِيًا مُهْدِيًا» فَانْطَلَقَ. [الشيخان 4: 174, 175]

Jarir ibn Abdullāh related that Allāfi's Prophet said, "Will you not rid us of Dhi 'l-Khalsah?" which was a temple in the territory of Khath'am that was also known as the Ka'bah of Yemen. Jarir said, "So I went with a party of one hundred and fifty riders from [the tribe of] Ahmas who were true horsemen while I was barely able to keep myself in the saddle. So he struck my breast so hard that I could see the impression of his fingers on [the skin of] my chest, and recited, 'O Allah, stabilise him²⁵⁷ and make him one who is a guide and rightly-guided!' Thereafter, the unit

²⁵⁶ Bukhari: 4341, Muslim: 1732, Abu Dawud: 4354, Nasa'i: 5598

²⁵⁷ It is evident from the context that the purpose of the prayer was to ask for stability for Jarir in both the saddle and religion.

and destroyed it, setting it on fire." This was related by al-Nasai, Muslim and Abu Dawud.

Questions: Natural Characteristics are not Erased from those who Attain Perfection

Bolats have stated that just because one attains a state of spiritual perfection this does not mean that such a person will no longer be subject to human frailties. Nonetheless, that person will undoubtedly be less susceptible to the sort of human frailties that will lead him or her to act contrary to the Shari'ah. From the hadith above, it is clear that the Prophet felt the effects of outside influence (10) on his heart and soul. At the same time, however, he would never have acted without a clear reason from the Shari'ah to do so. Still, he needed from time to time to bring his impulses under control. Thus, it should be clear that the efforts of certain Sufis to attain absolute perfection are akin to their attempting to catch the wind and hold it in their fists! Stories concerning the perfection of certain Sufis actually describe their coming under the influence of a temporary state rather than anything of a permanent nature.

hadith 170

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَلَطَ الرَّجُلُ عَلَى شَيْءٍ مِنْ دِينِهِ أَوْ دُنْيَاهُ، فَانْطَلَقَ فِيهِ تَرْجِيحًا مِنْ ذِي الْخَلَصَةِ؟» وَكَانَ بَيْنَا فِيهِ خَنَعٌ يُسَمَّى الْكَنْعَةَ الْيَمَانِيَّةَ، فَانْطَلَقَ فِي تَحْسِينِ وَمِائَةِ رَاكِبٍ مِنْ أَحْسَسَ، - وَكَانُوا أَصْحَابَ خَيْلٍ - وَكُنْتُ لَا أَتَّبِعُ عَلَى الْخَيْلِ، فَفَرَبْتُ فِي صَدْرِي حَتَّى رَأَيْتُ أَثَرَ أَصَابِعِهِ فِي صَدْرِي وَقَالَ: «اللَّهُمَّ بَنِّهِ وَاجْعَلْهُ هَادِيًا مُهْدِيًا» فَانْطَلَقَ. [الشيخان 4: 174, 175]

Amir ibn Sa'id & narrated, "I visited Qurazah ibn Ka'b and Abu Sa'ud al-Ansari during a wedding where girls were singing, so I said, 'The two of you are Companions of the Prophet and veterans of the Battle of Badr. So how could such a thing happen in your presence?' The two of them answered me. 'Sit with us, if you like. Or go. For we have been given license to do such things on these occasions.'" This hadith was related by al-Nasai.²⁵⁸

²⁵⁸ Obviously, spiritual perfection may be defined in a variety of ways. Suffice it to say, however, that GihSuh masters acknowledge the fact that no human is capable of perfection in every respect. Thus, the minor perfection here may be understood as a high degree of accomplishment in spirituality, y t d.

الْمُرَاتِبِ جُ سُلَيْمَانُ عَلَيْهِ السَّلَامُ ٤ * ٥ * ٦ * ٧ * ٨ * ٩ * ١٠ * ١١ * ١٢ * ١٣ * ١٤ * ١٥ * ١٦ * ١٧ * ١٨ * ١٩ * ٢٠ * ٢١ * ٢٢ * ٢٣ * ٢٤ * ٢٥ * ٢٦ * ٢٧ * ٢٨ * ٢٩ * ٣٠ * ٣١ * ٣٢ * ٣٣ * ٣٤ * ٣٥ * ٣٦ * ٣٧ * ٣٨ * ٣٩ * ٤٠ * ٤١ * ٤٢ * ٤٣ * ٤٤ * ٤٥ * ٤٦ * ٤٧ * ٤٨ * ٤٩ * ٥٠ * ٥١ * ٥٢ * ٥٣ * ٥٤ * ٥٥ * ٥٦ * ٥٧ * ٥٨ * ٥٩ * ٦٠ * ٦١ * ٦٢ * ٦٣ * ٦٤ * ٦٥ * ٦٦ * ٦٧ * ٦٨ * ٦٩ * ٧٠ * ٧١ * ٧٢ * ٧٣ * ٧٤ * ٧٥ * ٧٦ * ٧٧ * ٧٨ * ٧٩ * ٨٠ * ٨١ * ٨٢ * ٨٣ * ٨٤ * ٨٥ * ٨٦ * ٨٧ * ٨٨ * ٨٩ * ٩٠ * ٩١ * ٩٢ * ٩٣ * ٩٤ * ٩٥ * ٩٦ * ٩٧ * ٩٨ * ٩٩ * ١٠٠ * ١٠١ * ١٠٢ * ١٠٣ * ١٠٤ * ١٠٥ * ١٠٦ * ١٠٧ * ١٠٨ * ١٠٩ * ١١٠ * ١١١ * ١١٢ * ١١٣ * ١١٤ * ١١٥ * ١١٦ * ١١٧ * ١١٨ * ١١٩ * ١٢٠ * ١٢١ * ١٢٢ * ١٢٣ * ١٢٤ * ١٢٥ * ١٢٦ * ١٢٧ * ١٢٨ * ١٢٩ * ١٣٠ * ١٣١ * ١٣٢ * ١٣٣ * ١٣٤ * ١٣٥ * ١٣٦ * ١٣٧ * ١٣٨ * ١٣٩ * ١٤٠ * ١٤١ * ١٤٢ * ١٤٣ * ١٤٤ * ١٤٥ * ١٤٦ * ١٤٧ * ١٤٨ * ١٤٩ * ١٥٠ * ١٥١ * ١٥٢ * ١٥٣ * ١٥٤ * ١٥٥ * ١٥٦ * ١٥٧ * ١٥٨ * ١٥٩ * ١٦٠ * ١٦١ * ١٦٢ * ١٦٣ * ١٦٤ * ١٦٥ * ١٦٦ * ١٦٧ * ١٦٨ * ١٦٩ * ١٧٠ * ١٧١ * ١٧٢ * ١٧٣ * ١٧٤ * ١٧٥ * ١٧٦ * ١٧٧ * ١٧٨ * ١٧٩ * ١٨٠ * ١٨١ * ١٨٢ * ١٨٣ * ١٨٤ * ١٨٥ * ١٨٦ * ١٨٧ * ١٨٨ * ١٨٩ * ١٩٠ * ١٩١ * ١٩٢ * ١٩٣ * ١٩٤ * ١٩٥ * ١٩٦ * ١٩٧ * ١٩٨ * ١٩٩ * ٢٠٠ * ٢٠١ * ٢٠٢ * ٢٠٣ * ٢٠٤ * ٢٠٥ * ٢٠٦ * ٢٠٧ * ٢٠٨ * ٢٠٩ * ٢١٠ * ٢١١ * ٢١٢ * ٢١٣ * ٢١٤ * ٢١٥ * ٢١٦ * ٢١٧ * ٢١٨ * ٢١٩ * ٢٢٠ * ٢٢١ * ٢٢٢ * ٢٢٣ * ٢٢٤ * ٢٢٥ * ٢٢٦ * ٢٢٧ * ٢٢٨ * ٢٢٩ * ٢٣٠ * ٢٣١ * ٢٣٢ * ٢٣٣ * ٢٣٤ * ٢٣٥ * ٢٣٦ * ٢٣٧ * ٢٣٨ * ٢٣٩ * ٢٤٠ * ٢٤١ * ٢٤٢ * ٢٤٣ * ٢٤٤ * ٢٤٥ * ٢٤٦ * ٢٤٧ * ٢٤٨ * ٢٤٩ * ٢٥٠ * ٢٥١ * ٢٥٢ * ٢٥٣ * ٢٥٤ * ٢٥٥ * ٢٥٦ * ٢٥٧ * ٢٥٨ * ٢٥٩ * ٢٦٠ * ٢٦١ * ٢٦٢ * ٢٦٣ * ٢٦٤ * ٢٦٥ * ٢٦٦ * ٢٦٧ * ٢٦٨ * ٢٦٩ * ٢٧٠ * ٢٧١ * ٢٧٢ * ٢٧٣ * ٢٧٤ * ٢٧٥ * ٢٧٦ * ٢٧٧ * ٢٧٨ * ٢٧٩ * ٢٨٠ * ٢٨١ * ٢٨٢ * ٢٨٣ * ٢٨٤ * ٢٨٥ * ٢٨٦ * ٢٨٧ * ٢٨٨ * ٢٨٩ * ٢٩٠ * ٢٩١ * ٢٩٢ * ٢٩٣ * ٢٩٤ * ٢٩٥ * ٢٩٦ * ٢٩٧ * ٢٩٨ * ٢٩٩ * ٣٠٠ * ٣٠١ * ٣٠٢ * ٣٠٣ * ٣٠٤ * ٣٠٥ * ٣٠٦ * ٣٠٧ * ٣٠٨ * ٣٠٩ * ٣١٠ * ٣١١ * ٣١٢ * ٣١٣ * ٣١٤ * ٣١٥ * ٣١٦ * ٣١٧ * ٣١٨ * ٣١٩ * ٣٢٠ * ٣٢١ * ٣٢٢ * ٣٢٣ * ٣٢٤ * ٣٢٥ * ٣٢٦ * ٣٢٧ * ٣٢٨ * ٣٢٩ * ٣٣٠ * ٣٣١ * ٣٣٢ * ٣٣٣ * ٣٣٤ * ٣٣٥ * ٣٣٦ * ٣٣٧ * ٣٣٨ * ٣٣٩ * ٣٤٠ * ٣٤١ * ٣٤٢ * ٣٤٣ * ٣٤٤ * ٣٤٥ * ٣٤٦ * ٣٤٧ * ٣٤٨ * ٣٤٩ * ٣٥٠ * ٣٥١ * ٣٥٢ * ٣٥٣ * ٣٥٤ * ٣٥٥ * ٣٥٦ * ٣٥٧ * ٣٥٨ * ٣٥٩ * ٣٦٠ * ٣٦١ * ٣٦٢ * ٣٦٣ * ٣٦٤ * ٣٦٥ * ٣٦٦ * ٣٦٧ * ٣٦٨ * ٣٦٩ * ٣٧٠ * ٣٧١ * ٣٧٢ * ٣٧٣ * ٣٧٤ * ٣٧٥ * ٣٧٦ * ٣٧٧ * ٣٧٨ * ٣٧٩ * ٣٨٠ * ٣٨١ * ٣٨٢ * ٣٨٣ * ٣٨٤ * ٣٨٥ * ٣٨٦ * ٣٨٧ * ٣٨٨ * ٣٨٩ * ٣٩٠ * ٣٩١ * ٣٩٢ * ٣٩٣ * ٣٩٤ * ٣٩٥ * ٣٩٦ * ٣٩٧ * ٣٩٨ * ٣٩٩ * ٤٠٠ * ٤٠١ * ٤٠٢ * ٤٠٣ * ٤٠٤ * ٤٠٥ * ٤٠٦ * ٤٠٧ * ٤٠٨ * ٤٠٩ * ٤١٠ * ٤١١ * ٤١٢ * ٤١٣ * ٤١٤ * ٤١٥ * ٤١٦ * ٤١٧ * ٤١٨ * ٤١٩ * ٤٢٠ * ٤٢١ * ٤٢٢ * ٤٢٣ * ٤٢٤ * ٤٢٥ * ٤٢٦ * ٤٢٧ * ٤٢٨ * ٤٢٩ * ٤٣٠ * ٤٣١ * ٤٣٢ * ٤٣٣ * ٤٣٤ * ٤٣٥ * ٤٣٦ * ٤٣٧ * ٤٣٨ * ٤٣٩ * ٤٤٠ * ٤٤١ * ٤٤٢ * ٤٤٣ * ٤٤٤ * ٤٤٥ * ٤٤٦ * ٤٤٧ * ٤٤٨ * ٤٤٩ * ٤٥٠ * ٤٥١ * ٤٥٢ * ٤٥٣ * ٤٥٤ * ٤٥٥ * ٤٥٦ * ٤٥٧ * ٤٥٨ * ٤٥٩ * ٤٦٠ * ٤٦١ * ٤٦٢ * ٤٦٣ * ٤٦٤ * ٤٦٥ * ٤٦٦ * ٤٦٧ * ٤٦٨ * ٤٦٩ * ٤٧٠ * ٤٧١ * ٤٧٢ * ٤٧٣ * ٤٧٤ * ٤٧٥ * ٤٧٦ * ٤٧٧ * ٤٧٨ * ٤٧٩ * ٤٨٠ * ٤٨١ * ٤٨٢ * ٤٨٣ * ٤٨٤ * ٤٨٥ * ٤٨٦ * ٤٨٧ * ٤٨٨ * ٤٨٩ * ٤٩٠ * ٤٩١ * ٤٩٢ * ٤٩٣ * ٤٩٤ * ٤٩٥ * ٤٩٦ * ٤٩٧ * ٤٩٨ * ٤٩٩ * ٥٠٠ * ٥٠١ * ٥٠٢ * ٥٠٣ * ٥٠٤ * ٥٠٥ * ٥٠٦ * ٥٠٧ * ٥٠٨ * ٥٠٩ * ٥١٠ * ٥١١ * ٥١٢ * ٥١٣ * ٥١٤ * ٥١٥ * ٥١٦ * ٥١٧ * ٥١٨ * ٥١٩ * ٥٢٠ * ٥٢١ * ٥٢٢ * ٥٢٣ * ٥٢٤ * ٥٢٥ * ٥٢٦ * ٥٢٧ * ٥٢٨ * ٥٢٩ * ٥٣٠ * ٥٣١ * ٥٣٢ * ٥٣٣ * ٥٣٤ * ٥٣٥ * ٥٣٦ * ٥٣٧ * ٥٣٨

Abū Huraira ؓ related that Allah's Prophet -jfs, told the story of how Sulaiman judged between two women by saying, "Divide the child in half." Then the younger of the two women said, "Don't do that! May Allah have mercy on you. He is hers." So Sulaiman 70ؓ judged in favour of the younger woman. This was related by ' Bukhari, Muḥlim and al-Nasa'i.⁴⁴

Habits: Testing the Intentions of an Aspirant by Radical Means

It has been the practice of many Sufi masters to gauge the intention and faith of aspirants, in situations in which they deem that to do so is necessary, by saying or doing things the outer aspect of which appear to contradict the inner. So, while in fact these actually comply with the SharTa, their appearance might lead one to assume that they do not. For example, Sheikh Sađıq Gangohi, may Allāh have mercy on his soul, once said to one of his disciples, "There is no god but Allāh, and truthfūl (ṣađıq) is Allāh's Prophet!" Of course, the intended meaning was that Allāh's Prophet was truthfūl in his claim to prophethood. However, the apparent meaning is one that may give rise to doubts, as if the Sheikh (whose name was Sađıq) were claiming to be a prophet! (Sađıq is God's Prophet!) If the aspirant was a simple-minded literalist, he might have run away from the Sheikh right then and there. If he possessed a penetrating mind, however, he would have understood that there was a possibility, at least, that he was being tested by these words, and he would have had recourse to their context, and to his past experience with the Sheikh who uttered them. If those experiences had been positive and indicated that the Sheikh was indeed an accomplished and orthodox master, then he would have interpreted the words of the Sheikh in either a particular or a general way, and then remained steadfast in his attachment to the Sheikh. The hadith above may be understood as a precedent for such an evaluation.

HADĪTH 174

عن ابى هريرة رضي الله عنه قال: قال¹⁴ الله صلى الله عليه وسلم: "يُؤْتَى ابْنُ أَبِي
بَكْرٍ عُرْيَانًا خَرَّ²⁶⁶ 4جرا 2? ذَهَبٌ فَجَعَلَ يَخْنِي²⁶⁷ 4نوبه 1b' Vji

266 Bukhari: 3427, Muslim: 1720, Nasa'i: 5404

أَلَمْ أَكُنْ أَغْنَيْتَكَ . قَالَ: يَا لَيْلَى، وَلَكِنْ لَاغْنَى . (L-id¹ - ^L-dl j q; البخار)

yjurairah & related that Allāfi's Messenger 4s> said, "While Ayyub
 was bathing naked, a cloud of golden locusts descended upon him
 gently toese were bits of gold in the shape of locusts, not live locusts)
 be immediately began collecting these in his clothing. Then, the Lord
 out to him, saying, 'O Ayyūb'. Have I not relieved you of the need for
 what you see here?" Ayyūb tēf replied, 'Certainly, O Lord'. But I will never
 y free of my need for Your blessings!" This was related by al-Bukhari ʿānd
 al-Nāsai.^{16*}

^its: Not Declining to Accept Luxuries

It has been the practice of the spiritually adept when God-given luxuries are made available to them, and there is no apparent reason to fear that they will fall to corruption, to understand these as having originated with the Divine factor (al-Mun'im) and to accept them. The hadith above would appear to indicate the legality of this practice. Even so, the masters would never allow such things to become a preoccupation.¹⁶⁸

HADĪTH 175

عَنْ رَضِيَ ALLI * - d * l s o u l l a h e v *** عَلَيْهِ وَسَلَّمَ : الْأَخْبَرَايِين
 (ijl i j d A > . j > \) ' I f r l J ' i l

Abu Sa'īd related that Allah's Prophet said, "Do not choose between the prophets." This was included in the collection of Abu Dawūd.¹⁵

Reform:

The meaning here is similar to that in ḥadīth [172].

HADĪTH 176

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ، ثُمَّ

267 Bukhari: 3391, Nasa'i: 409

268 A well-known legal maxim states that it is lawful, for those who trust themselves to show proper appreciation, *sliukr*, to desire the accumulation of lawful wealth, *vt d.*

269Abū Dāwūd: 4668

Ibn Mas'ud $\text{r} \ell$ related that Allah's Prophet performed his evening prayers and, when he had finished, he took my hand and went out to the rocky flood plain of Makka where he sat me down. Then he drew a circle around me and said, "Do not cross beyond your line. Many people will come to you. Do not speak to them, and they will not speak to you." Ullis was related by al-Bukhari.²⁷⁰

At times the masters will take measures themselves, generally to rectify one situation or another, and then prescribe the same for others. For example, they may tell someone to go and recite something after drawing a circle around the place where they are to do the reciting. This is called ḥaṣār or spiritual confinement. The effect of ḥaṣār, in most cases, is that despite the comings and goings of others, the one so confined will remain oblivious to outside influences. The above ḥadīth would seem to indicate a precedent for such a practice.

عَنْ عَبْدِ اللَّهِ بْنِ هِشَامٍ رَضِيَ عَنْهُ ^{J15 a h i} عَنْهُ ^{فكّل المتّليّ} عَلَيْهِ وَسَلَّمَ وَهُوَ الْآخِذُ
عُمَرُ، عُمَرُ: يَا رَسُولَ اللَّهِ ^{Mil} لَأَنْتَ أَحَبُّ ^{J15 J16 J17 J18 J19 J20 J21 J22 J23 J24 J25 J26 J27 J28 J29 J30 J31 J32 J33 J34 J35 J36 J37 J38 J39 J40 J41 J42 J43 J44 J45 J46 J47 J48 J49 J50 J51 J52 J53 J54 J55 J56 J57 J58 J59 J60 J61 J62 J63 J64 J65 J66 J67 J68 J69 J70 J71 J72 J73 J74 J75 J76 J77 J78 J79 J80 J81 J82 J83 J84 J85 J86 J87 J88 J89 J90 J91 J92 J93 J94 J95 J96 J97 J98 J99 J100 J101 J102 J103 J104 J105 J106 J107 J108 J109 J110 J111 J112 J113 J114 J115 J116 J117 J118 J119 J120 J121 J122 J123 J124 J125 J126 J127 J128 J129 J130 J131 J132 J133 J134 J135 J136 J137 J138 J139 J140 J141 J142 J143 J144 J145 J146 J147 J148 J149 J150 J151 J152 J153 J154 J155 J156 J157 J158 J159 J160 J161 J162 J163 J164 J165 J166 J167 J168 J169 J170 J171 J172 J173 J174 J175 J176 J177 J178 J179 J180 J181 J182 J183 J184 J185 J186 J187 J188 J189 J190 J191 J192 J193 J194 J195 J196 J197 J198 J199 J200 J201 J202 J203 J204 J205 J206 J207 J208 J209 J210 J211 J212 J213 J214 J215 J216 J217 J218 J219 J220 J221 J222 J223 J224 J225 J226 J227 J228 J229 J230 J231 J232 J233 J234 J235 J236 J237 J238 J239 J240 J241 J242 J243 J244 J245 J246 J247 J248 J249 J250 J251 J252 J253 J254 J255 J256 J257 J258 J259 J260 J261 J262 J263 J264 J265 J266 J267 J268 J269 J270 J271 J272 J273 J274 J275 J276 J277 J278 J279 J280 J281 J282 J283 J284 J285 J286 J287 J288 J289 J290 J291 J292 J293 J294 J295 J296 J297 J298 J299 J300 J301 J302 J303 J304 J305 J306 J307 J308 J309 J310 J311 J312 J313 J314 J315 J316 J317 J318 J319 J320 J321 J322 J323 J324 J325 J326 J327 J328 J329 J330 J331 J332 J333 J334 J335 J336 J337 J338 J339 J340 J341 J342 J343 J344 J345 J346 J347 J348 J349 J350 J351 J352 J353 J354 J355 J356 J357 J358 J359 J360 J361 J362 J363 J364 J365 J366 J367 J368 J369 J370 J371 J372 J373 J374 J375 J376 J377 J378 J379 J380 J381 J382 J383 J384 J385 J386 J387 J388 J389 J390 J391 J392 J393 J394 J395 J396 J397 J398 J399 J400 J401 J402 J403 J404 J405 J406 J407 J408 J409 J410 J411 J412 J413 J414 J415 J416 J417 J418 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J819 J820 J821 J822 J823 J824 J825 J826 J827 J828 J829 J830 J831 J832 J833 J834 J835 J836 J837 J838 J839 J840 J841 J842 J843 J844 J845 J846 J847 J848 J849 J850 J851 J852 J853 J854 J855 J856 J857 J858 J859 J860 J861 J862 J863 J864 J865 J866 J867 J868 J869 J870 J871 J872 J873 J874 J875 J876 J877 J878 J879 J880 J881 J882 J883 J884 J885 J886 J887 J888 J889 J890 J891 J892 J893 J894 J895 J896 J897 J898 J899 J900 J901 J902 J903 J904 J905 J906 J907 J908 J909 J910 J911 J912 J913 J914 J915 J916 J917 J918 J919 J920 J921 J922 J923 J924 J925 J926 J927 J928 J929 J930 J931 J932 J933 J934 J935 J936 J937 J938 J939 J940 J941 J942 J943 J944 J945 J946 J947 J948 J949 J950 J951 J952 J953 J954 J955 J956 J957 J958 J959 J960 J961 J962 J963 J964 J965 J966 J967 J968 J969 J970 J971 J972 J973 J974 J975 J976 J977 J978 J979 J980 J981 J982 J983 J984 J985 J986 J987 J988 J989 J990 J991 J992 J993 J994 J995 J996 J997 J998 J999 J1000 J1001 J1002 J1003 J1004 J1005 J1006 J1007 J1008 J1009 J1010 J1011 J1012 J1013 J1014 J1015 J1016 J1017 J1018 J1019 J1020 J1021 J1022 J1023 J1024 J1025 J1026 J1027 J1028 J1029 J103}

270 Bukhārī; 7281, Tirmidhi; 2861

271 i.e., you will not attain the degree of perfection that you seek. vi d.

Again literalist critics refuse to believe that it is possible to have a relationship with a master that is based on natural, emotional love. The hadith above would support that position. Also, it seems quite clear from the hadith that this love is actually a condition for the attainment of certain forms of spiritual development.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تُسَبِّحُوا أَصْحَابِي
يَوْمَ لَا يُزَالُ جَنَّةٌ لِقَائِهِمْ إِلَّا حُلًّا مِنْ دَهْبٍ مَا بَلَغَ أَحَدُهُمْ سِتْرًا idfj S
0-ye> مسلم) كَقَوْلِهِ تَعَالَى: ﴿كَمَلَّ جَنَّهٖ بِرَبْوَةٍ أَصَابَهَا نِجَرٌ﴾ فَاتَتْ أَكْثَهُا ضِعْفَيْنِ
فَإِنْ لا q' la' ١٠ كَقَوْلِهِ عَلَيْهِ السَّلَامُ: رَزَمَهُمُ isr-5U ١٥ رَزَمَهُمْ
وَكَيْفَ J1S يَارَسُولَ اللَّهِ قَالَ: كَانَ رَزَمَهُمُ Cosk 3- بِأَحْدِيهَا وَأَطْلَقَ أُخْرَاهَا
عَرْضُ dx< فَاخْرَجَ x'x' dī-4< رَزَمَهُمْ فَتَصَدَّقَ f-> (١-ج: <idj A)

Abu Huraira & related that Allah's Prophet said, **Do not speak negatively about my Companions. By the One Who holds my life in His hands! If one of you were to spend the weight of Mount 'Uhud in gold, it would still not equal one of their bushel-weights, or even the half of that!"** This was related by Muslim.²⁷⁵

It is mentioned in the books on the subject of *tasawwuf* that the deeds of an

272i.e., at last you have attained the degree of perfection that you seek. *vi d*

273 When the Prophet 5A, made this pronouncement, 'Umar f. immediately attained the degree of perfection that he had sought. Moreover, the love alluded to here is not rational (as opposed to emotional) love because otherwise the exception made by 'Umar & would have been meaningless. Thus, it was emotional love and that sort of love is clearly not a condition for faith. Certainly, however, it is a requisite for spiritual development. This sort of love is also referred to as losing oneself in love for the Master, *orfatshayn* 1-Slieikh. Mention of this phenomenon was made in the commentary for hadith [163], v.d.

274 Bukhārī: 6632

275 Muslim: 2540. Nasa'i: 2529

Burayda Ji related that Allah's Prophet ^{saw}, "O Bilal! By means of what [deeds] have you preceded me¹⁸¹ to Paradise? For I had barely entered Paradise⁴⁸ when I heard your footsteps in front of me!" He [Bilal] [ؓ] J replied, "O Allah's Prophet! Never did I make the call to prayer except that I also performed two cycles of prayer. And never did I break ritual purity except that I immediately performed ablutions and then considered myself responsible³⁸⁴ to Allah for two cycles of prayer." This was related by Tirmidhi who declared the hadith a sound one.³⁹

Questions: Dispelling False Notions Arising from Visions

Certain travellers on the Sufi Way have experienced visions in which they apparently take precedence over the prophets and messengers of Allah ^ﷺ. If the traveller is ignorant, such visions may lead him to religious ruination. If the traveller is learned, however, he will immediately understand that what he has witnessed is theologically impossible and will accordingly attempt to interpret his vision. In the hadith above, *Bilal's* & precedence represents the most advanced degree of a servile relationship with Allah's Prophet ^ﷺ. From all of this, the importance of an education in the SharTa sciences should be obvious. It was perhaps for this reason that Sa'di wrote the following verses:

Now, an ignoramus musing in seclusion,

Later, a victim stricken by his own delusion.

HADITH 181

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَنَسُ بْنُ حُضَيْرٍ وَعَبَادُ بْنُ بِشْرِ رَضِيَ اللَّهُ عَنْهُمَا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي لَيْلَةٍ مُظْلِمَةٍ، فَخَرَجَ مِنْ عِنْدِهِ، فَإِذَا بِثَوْرَيْنِ بَيْنَ أَيْدِيهِمَا، فَلَمَّا افْتَرَقَا صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا ثَوْرٌ (أَهْمَد - البخاري)

282 The preceding spoken of in this hadith is of the nature of a servant's preceding his master. Of course, to be the servant of the Prophet & is in itself one of the greatest of honours, y t d.

283 Clearly, Allah's Prophet, Allah bless him and give him peace, was not speaking literally as entrance to Paradise will occur after the Day of Judgement. Even so, the Prophet, from time to time, was granted glimpses into the Afterworld by the Almighty so that he could then tell his followers about the glories of the world to come. y t d.

284 The author explains here that Bilal's use of the expression "considered myself responsible." was actually an idiomatic expression for his constancy in this practice. He did not mean to say that these two extra cycles were in any way binding or *wajib*, as that would imply that Bilal had the ability to legislate for himself, and that is clearly the prerogative of the Almighty alone! y t d.

285 Tirmidhi: 3689

²⁸³ f related that Usayd ibn Hudayr and 'Abbad ibn Bishr were with Allah's Prophet on a dark night. When they left him and went out-²⁸³ two lights were there directly in front of them. When the two men²⁸³ (ted company, a light went with each one of them. This was related by Bukhari.³⁹

piracies

A miracle that occurred in relation to both of these Companions is recorded to this hadith. Since there is consensus that miracles are not the exclusive domain of the Companions, this hadith may be adduced as evidence in support of the occurrence of miracles in general.

HADITH 182

عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: دَخَلَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَبِئْسَ فَأَنْتَ عَيْنُ اللَّهِ مِنَ النَّارِ؟» قَالَتْ: فَمِنْ لَيْلٍ (أَهْمَد - البخاري)

'A'isha f reported, "Abu Bakr came to see Allah's Prophet and when he did, the Prophet H said to him, 'Rejoice! For Allah has set you free from the Fire!'" She added, "Thereafter," Abu Bakr was called *Atiq*, or freed." This was related by Bukhari.²⁸⁷

Behaviour: Giving Good Tidings to Aspirants

It is the habit of most masters, when their students attain a spiritual objective, or acquire a praiseworthy state, to inform them of the same. This hadith indicates that to do so is in accordance with the Sunna. There are many benefits in doing this, including the easing of worry, strengthening resolve to do good deeds, and increasing the aspirant's love for the Almighty Benefactor and the one who facilitated those benefits.

Customs: Giving Names to Aspirants

It has been recorded and witnessed that spiritual masters will sometimes begin calling an aspirant by a name that is appropriate to the aspirant's specific cir-²⁸⁸

286 Bukhari: 3805

287 Tirmidhi: 3679

288 i.e. the aspirant's spiritual guide or master, y t d.






opinions and 'Umar voiced his except that revelation came through the Quran confirming the opinion of 'Umar!" This was related by Tirmidhi,

States: Inspiration and Spiritual Intuition

Both of these states are indicated by the hadith above and, in reality, are categories of spiritual vision, *kashf*.

h a d̄it h 186

[illegible]

Ibn 'Umar , answer to the insinuations of a certain Egyptian concerning 'Uthmān , said [among other things in a lengthy ḥadīth], "As to his not being present at the Pledge of al-Ridwān,²⁹⁴ if there was anyone more revered by the people of Makka, that person would have been sent.¹¹⁵ But the Pledge of al-Ridwān took place after 'Uthmān  had left [to go on his mission to Makka]. Allāh's Prophet  while holding his left hand in his right, said²⁹⁶ of his left hand, "This is the hand of Uthmān!" In this manner, the left hand of the Prophet  that was for 'Uthmān was

293 Tirmidhi.-3682

294 There was, at the time, a need for someone to go and negotiate with the Makkani idolaters, someone who was himself a respected and important Makkani and thus not likely to be killed by the Makkans, someone like 'Uthman. *

295 The message that Uthmān *carried* from the Prophet, Allah bless him and give him peace, was that the Muslims had come as pilgrims in peace for the purpose of performing the *Hajj*, *and not* as an army determined to attack Makka and take it by force. The Pledge of al-Ridwan that is alluded to here was the *pledge of obedience* given by the *Companions* who had set out from Madina for the purpose of performing the *Hajj*. The significance of the pledge was that it bore witness to the faith of the Companions whose faith was tested when the Prophet, Allah bless him and give him peace, agreed to the terms of the Makkans by postponing their visit to Makka for another year, thereby greatly disappointing the Muslims, v.i.d.

296

This is *what the Prophet & said to those gathered for the Pledge.* v t d.

w^{tef}: than all of the right hands [of those present]. This was related by Bukhari and Tirmidhi.¹"

viour: Pledging in absentia

Many masters observe the practice of accepting pledges, bay'ah, from aspirants who are not physically present. All of this was discussed previously in my commentary on hadith [68].

Gittonis: Placing the Master's *Hand* over the Aspirant's while Pledging

His the practice of some Sufi masters to place their own hand above the hand of the aspirant while taking the pledge of their allegiance to him. The words in the Ḥadīth above would seem to indicate the validity of this practice. Likewise, the verse in the Qur'an: *The hand of Allah is over their hands*!'' (48'10) would appear to indicate the same. Doubts may arise from the words of the ḥadīth indicating that it was the left hand of the aspirant that was used, when the practice among Sufis is that the aspirant places his right hand in the right hand of the master. These may be dispelled when we see that the holding of the left hand was by necessity only. Otherwise, the words of the ḥadīth, "... better than all of the right hands," clearly indicate the right hands of both parties are to be used for the pledge. Whatever the case, the physical arrangement is not the important thing here. In fact, even if there is no hand-clasp at all, the pledge may still take place, as in the case of the pledge of a woman aspirant, or one that takes place in absentia. The essential element is the verbal expression of allegiance. Otherwise, in many cases, rather than the master's hand, aspirants will be asked to grasp his clothing, or his turban, or the like.

HADĪTH 187

عَنْ ابْنِ عُمَرَ رَضِيَ ^{a ^s- Xal} ' -ijl5 J15 ' لَسُوْلُ ^{ا Af- A**il} صَلَّيْ وَسَلَّم حِيْنَ جَهَّزَ جَيْشُ

297 Even though 'Uthman £. was not physically present, the Prophet used his own hand to represent 'Uthman's^ hand. In this manner, 'Uthman & took the pledge even though he was not present. v t d.

298 Bukhārī: 4066, Tirmidhī-, 3706

299 This verse was revealed on the occasion of the *Bay'at al-Ridwan*, and begins with the words: "Behold, all who pledge their allegiance to you pledge their allegiance to Allah." Thus, the simple hand-clasp takes on the further significance of pledging one's allegiance, or committing one's self, body and soul, firstly to the master, or to the Prophet, Allah bless him and give him peace, and then, by extension, to the Almighty Himself. Those who ridicule the Sufi way would do well to reflect on the symbolic nature of these practices, and on how that symbolism was a part of the practices of the Prophet ﷺ and his Companions رضي الله عنهم.

المُصْرَفَةُ: ج. ٤٠٤ * ٤٠٤ مَا عَلَى عِثْرَانِ مَا * أخرجه (أخرجه)
(مذي)

Ibn 'Umar stated that Allah's Prophet said at the same preparationsTM for the campaign known as *al-usrah*³⁰⁰ were being made: "Regardless of what he does after this, 'Uthman has nothing to worry about! Regardless of what he does after this, 'Uthman has nothing to worry about!" This was related by Tirmidhi.³⁰⁰

Questions: Perfect Masters who Abandon Spiritual Disciplines

Since Sufi masters who have attained spiritual perfection are constantly involved in devotions, whether openly or otherwise, which are of the highest degree and thus bring them very close to the Almighty, if they no longer practise the basic sorts of spiritual disciplines³⁰³ this will not cause them any difficulties. The hadith above would seem to indicate this.

HADITH 188

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَوْمَ النَّاسِ: ^{٤٠٤} مَا تَجِبُ لِي أَلَا أَعْلَمُ لِي سُبْحَانَ اللَّهِ مَا تَجِبُ لِي وَلَكِنَّ أَسْتَجَاهُ. (أ-رحم الراجلين)

Jābir & said, "Allah's Prophet called for Ali & at the Battle of Ta'if and then had a whispered conversation with him. People began talking among themselves about how long the conversation with his nephew had become. At that, the Prophet declared have not whispered to him. Allah whispered to him!" This was related by Tirmidhi.³⁰⁴

Questions: Unicity in Praxis

In the writings of the Sufis one may find the deeds of both the most accom-

plished worshippers and the deeds of ordinary worshippers ascribed to the Rightly. Such deeds are termed *tawhid-e-afdl* or unicity in praxis. These are indicated by the phrase: 'There is no Doer other than Allah'. in the hadith jjovc, the statement, T am not whispering to him. Allah is whispering to him'. lady indicates the first sort of unicity in praxis. The effective cause here is occurrence by means of the Divine wife. In the same way that an effective cause may be identified for a legal matter, the same may also be done for a natural matter. Then, by analogy, the second sort of unicity in praxis may be explained. In the Qūran it is written: "It was not you who slew the enemy, but it was Allah Who slew them" (8:17) and "It was not you who shot (the arrows), but it was Ht Who shot them" (8:17).

In these verses, a natural matter would appear to be the nexus of the effective cause. However, from a theological perspective, the belief that what is essential and what is merely possible are one and the same³⁰⁵ is heretical in the same way that denial of the will of the individual³⁰⁶ is heretical. It is for this reason that junayd of Baghdad made his well-known statement, "If I had the power, then any person who said (in an attempt to excuse his unlawful behaviour) that there is no Doer other than Allah, would have his head cut off!" The reason for such an extreme punishment in that instance is that the person using that excuse is actually undermining the Shari'a.³⁰⁷

305 There are a number of issues here for the consideration of the reader. Obviously, at many levels, tasawwuf and theology converge; and it is for this reason that the author always dealt with his aspirants and their spiritual development in accordance with the level of their knowledge of Shari'a, by which he meant the classical Shari'a sciences and disciplines, including theology. The question of free will from an Islamic theological perspective is not an easy matter to understand. However, in essence, Islam teaches that humans are endowed with free will and that they will be judged on the basis of the deeds they choose to do in their lifetimes. At the same time, however, the source of all deeds, of all that happens on earth and in heaven, is the Almighty. What the hadith indicates, and what the author is speaking of in his commentary, is that at times the will of the servant and the will of the Almighty become as one, such that there is a unicity of wills; and then the deeds, or praxis, of the servant become one with the deeds of the Almighty. The author is careful to point out, however, that such a unicity does not mean that the servant and the Almighty are, or become, one in their persons. To hold such a belief is clearly heretical. This also explains why the author has quoted junayd here. y t d.

306 i.e., that he acts of his own volition, y t d.

307 It may further be pointed out here that it is ignorance of the Shari'a sciences that has led so many Sufi aspirants, regardless of how good their intentions might have been, to go astray and, in doing so, to give *tasawwuf* a bad name. As questions of theology are often so complex, even Sufis who have not gone astray have appeared that way to the general public and, in some cases, to rulers and judges with disastrous results. Generally speaking, it is best to leave theology to the theologians. Those who equate theology with religion do themselves, and their religion, a great disservice, y t d.

300 These preparations included major contributions of money and supplies donated by 'Uthman', may Allah be pleased with him.

301 This campaign, leading to the Battle of Tabuk, was known as *al-usrah* owing to the difficulties and hardships endured by those who took part in it. y t d.

302 Tirmidhi: 3700

303 It should be obvious the disciplines referred to here are not required or even recommended acts of worship but rather the extra spiritual disciplines prescribed by aspirants by the Order or the Sheikh y t d

304 Tirmidhi: 3726

HADITH 189

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا جَزَأْتُ جَزْأً مِنْهُ * وَكَانَ عَلَيْهِ وَسَلَّمَ لَيْسَ بِهِ
إِنْ أَمَرْتُكُمْ لِمَا يُخْشَى مِنْ بَعْدِي، إِلَّا يَضُرُّ عَلَيْكُمْ إِلَّا الصَّابِرُونَ الصَّادِقُونَ
قَالَتْ: وَبِئْسَ سَلَمَةٌ بَيْنَ يَدَيْهِ * عَنْهُ سَقَيْنَ ١٨٥ (4) كَلِمَةً
كَانَ مِنْ عَدُوِّ تَصَدَّقَ أَمْهَاتِ ١٨٦ (4) جَزَأْتُ جَزْأً مِنْهُ * وَكَانَ عَلَيْهِ وَسَلَّمَ لَيْسَ بِهِ
بِحَدِيقَةٍ لِأَمْهَاتِ الْمُؤْمِنِينَ يَبْعَثُ عَبْدُ (أَخْرَجَهُ ١٨٧-١٨٨)

A'isha \$ stated that AUah's Prophet \$ said to his wives, "What happens to you after I am gone is a matter of concern to me. Only those who are highly devoted and accomplished will be able to serve you." Later, 'A'isha \$ said to Abu Salama ft ibn Abd al-Rahman ibn Awf\$, "May Allah grant³⁰⁰ your father his fill from the spring of Salsabil in Paradise!" "Abd al-Rahman" ibn 'Awf ft. gifted land to the Mothers of the Faithful which had been sold for forty thousand. Abu Salama & said, "Abd al-Rahman ibn 'Awf ft. gifted a garden to the Mothers of the Faithful that had sold for four hundred thousand." This was related by Tirmidhi.³⁰¹

Questions: Concern for the Welfare of Family³⁰⁰

Certain ignorant people, observing that a master is concerned about his family, suppose that the master is less than completely accomplished. The hadith above indicates clearly that such concern is in fact a part of the Sunna. At the same time, it should be obvious that excess in this regard, like excess in most matters, is indicative of a degree of spiritual inadequacy.

Miscellaneous: Service to the Family of a Master is Service to the Master Himself

In the hadith above, those who cared for the Mothers of the Faithful were referred to as highly devoted and accomplished. Such a characterisation is indicative of how service to a master's family shows the degree of a person's relationship with the master. Service of this kind is very nearly a matter of second nature among the true Sufis.

305 i.e., for the way that he had cared for the wives of the Prophet ﷺ.

309 Tirmidhi: 3749

310 This is the abbreviated form of the title. The entire title reads as follows: Concern for the Welfare of Family does not Negate Spiritual Perfection on Condition that it Remain within the Bounds of Equity and Kindness, ytd.

h a d i t h 190

سَلِمَى رَجُلٌ مِنْ أَهْلِ الْبَيْتِ * جَزَأْتُ جَزْأً مِنْهُ * وَكَانَ عَلَيْهِ وَسَلَّمَ لَيْسَ بِهِ
تَبْكِي أَهْلَ الْبَيْتِ * جَزَأْتُ جَزْأً مِنْهُ * وَكَانَ عَلَيْهِ وَسَلَّمَ لَيْسَ بِهِ
رَجُلٌ مِنْ أَهْلِ الْبَيْتِ * وَهُوَ يَبْكِي أَهْلَ الْبَيْتِ * وَكَانَ عَلَيْهِ وَسَلَّمَ لَيْسَ بِهِ
رَجُلٌ مِنْ أَهْلِ الْبَيْتِ * وَهُوَ يَبْكِي أَهْلَ الْبَيْتِ * وَكَانَ عَلَيْهِ وَسَلَّمَ لَيْسَ بِهِ

Salma & a woman of the Anṣār, stated, "I went to see Umm Salama \$4 and discovered her crying, so I asked, 'Why are you crying?' She replied that she had just then seen Allah's Prophet rjft. in a dream, with dirt on his head and beard, and he was crying. When she asked him why he was crying, he replied, 'I have just now witnessed the martyrdom of al-Husayn \$.' This was related by Tirmidhi."

States: Dreams That Come True

Seeing in dreams events that later come true is a praiseworthy spiritual state. The hadith attests to this because the event witnessed in the dream occurred at the same time as Umm Salama dreamt about it.

Questions: The Presence of the Spirit

After the soul leaves the physical world, when its original place is elsewhere, then if by Allah's leave it should be allowed to return to the physical world, then this is possible. For example, the blessed soul of the Prophet \$, was witnessed on the field of battle after his death. Moreover, as there is no evidence to indicate otherwise, there is no need to interpret such reports or to suppose them to be metaphorical. Rather, these may be understood literally.

h a d i t h 191

عَبْدُ الرَّحْمَنِ بْنِ * جَزَأْتُ جَزْأً مِنْهُ * وَكَانَ عَلَيْهِ وَسَلَّمَ لَيْسَ بِهِ
وَالْهَدْيُ مِنَ رَسُولِ * جَزَأْتُ جَزْأً مِنْهُ * وَكَانَ عَلَيْهِ وَسَلَّمَ لَيْسَ بِهِ
وَالْهَدْيُ مِنَ رَسُولِ * جَزَأْتُ جَزْأً مِنْهُ * وَكَانَ عَلَيْهِ وَسَلَّمَ لَيْسَ بِهِ
وَالْهَدْيُ مِنَ رَسُولِ * جَزَأْتُ جَزْأً مِنْهُ * وَكَانَ عَلَيْهِ وَسَلَّمَ لَيْسَ بِهِ

311 Tirmidhi: 3771

عَنْ أَبِي رَزِيحٍ ^Tعَنِ اللَّهِ عَنْهُ ^{iXi}جَلَسَ ^{jls}مَحَلَّتْ جَنَازَهُ سَعْدُ بْنُ رَضِيحٍ ^{il}أُتِيَ ⁴⁴جَلَسَ ^{jli}

316 Bukhārī: 3802. Muslim: 2466. Tirmidhī: 3848. Ibn Majāh: 158.

Anas Jfe stated, "When the funeral bier of Sa'd ibn Mu'adh £ was lifted the hypocrites remarked, How light is his funeral bier! referring to his ruling in regard to the Qurayzah tribe.¹¹ When this [disparaging merit] reached Allah's Prophet ^ﷺ he said, 'That's because there were to carry it.'" This was related by Tirmidhi.¹⁸

This hadith, too, records a significant miracle.

الشيخان والترمذي) وَرَأَى فِي رِوَايَةِ الْبُزْجَانِيِّ عَنْ مُسْلِمٍ: لَوْ عَلِمْتُ وَاللَّهِ يَارَسُولَ اللَّهِ
إِنَّكَ تَسْمَعُ لِغَيْرِي لَحَرَبْتُهُ لَكَ تَخْبِيرًا.

Abu' Mūsā ³¹⁹ stated, "Allah's Prophet said to me, 'If only you had seen me this morning as I listened to your recitation [of the Qur'an]! Surely, you have been granted a musical instrument from among the musical instruments of the family of Dāwūd!"³²¹ This was related by Bukhārī, Muslim and Tirmidhi.³¹⁹ In the version related from al-Burqānī by Muslim, the *following* words are included: "By Allah! Had I known that you were listening to my recitation, I would have inked it³²¹ for you in bold letters!"³²¹

317 See *hadith* [162] for details of his decision.

318 *Tirmidhi: 3849*

319 The Prophet Dawūd ؑ was famed as a lyricist and was the author of the Zabur, or the Psalms of the Bible, vt d.

320 Bukhari: 3048, Muslim: 793, Tirmidhi: 3833

32] *The meaning here is that Abū Musā told the Prophet & that he would have beautified and embellished his recitation had he known that the Prophet himself was listening to him. The verb used in Muslims' version is h-b-r, which means to beautify, to adorn, or to embellish language, speech, recitation, and even meaning. The word for ink, *ḥibr*, is derived from this root because the written word embellishes speech. While there is no reason for me to revert to this meaning in my translation, I have done so in recognition of the ink of the scholars and the blood of the martyrs, v.t.d.*

322 Al-Burqan's addition has been narrated by *Abu Yā'la* in his *Musnod*, as quoted in *Fath al-Bdri*: 9.114.

to please a pious person or an elder, one's extra exertions may appear to be no more than posturing and hypocrisy. However, since the effort to please the pious or, for that matter, any believer is actually in itself an act of worship, then when this is coupled with another act of worship this can be considered posturing when it is done with sincerity. The ḥadīth above indicates approval for this. For some time, this uninformed one held the suspicion that perhaps it was not a good thing when people went to extra lengths to recite the Qur'an beautifully when requested by others to recite it. Thank Allah, the subtleties of this ḥadīth have found their way into my heart and put that suspicion to rest! Upon deeper consideration of this ḥadīth, another virtue of the pious may be ascertained. For, indeed, to seek their pleasure is like seeking the pleasure of the Almighty. The reason for this is that their pleasure is actually a means to the pleasure of the Almighty. In other words, what is really being sought by the aspirant is the pleasure of the Almighty. The relevant maxim here is: Effort expended along the way is effort expended toward achieving the objective.

لَا يُؤْتِيهِ لَهُ، لَوْ أَقْسَمَ عَلَى اللَّهِ لَا أُفَصِّلُهَا لَكُمْ إِلَّا بِإِذْنِهِ

Anas ibn Malik & stated that Allah's Prophet said, **How** many people are there with dishevelled hair, and covered in dust, who possess no more than the clothes on their backs so that no one takes notice of them; yet if they swear something by Allah, the Almighty will bring it to pass. Among such people is al-Bara' ibn Malik [i.e., ...]. This was related by Tirmidhi.³²⁴

Virtues: Allah's Acceptance of the Pious

This hadith clearly points to Allah's acceptance of those who dedicate their lives to the pleasure of the Almighty. The initial description, dusty and dishevelled, should not be understood as conditional, as certain ignorant ones would have us believe. Rather, what the hadith expresses is that appearance has nothing

323 I have abbreviated this heading. The original Persian reads: How Perfecting the Performance of an Act (of Devotion) in Order to Please the Pious is not posturing, vt d.

324 Tirmidhi: 3854

Questions: A Master's Deriving Benefit from One Less Accomplished

In the same way that the less accomplished may benefit from those more accomplished than themselves, the more accomplished may benefit from those less accomplished than themselves. In this hadith, 'Umar ^{who} was a Companion of high standing was advised to seek to benefit in a particular way from Uways, who was of the successor generation. Similarly, a master will sometimes benefit from an aspirant, in terms of knowledge, or spiritual states, or character, or supplication. Therefore, no master should ever suppose himself superior in even respect to those around him.

HADITH 201

*رَأَيْتُ النَّبِيَّ ﷺ حَزَنَ زَوْجِي عَنْهُ وَأَقْبَلَ أَبِي طَالِبٍ: «إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ» (أخرجه الشيخان والنسائي)

Al-Musayyab ibn Ḥaẓan & stated that it was in regard to Abu 'Tālib that the verse was revealed: 'Verily, you guide not whom you love; but it is Allāh who guides whomsoever He wills.'"³³⁰ This ḥadīth was related by Bukhārī, Muslim and Nasa'ī."³³¹

Reform: The Masters Cannot Necessarily Dispose of Affairs as they Choose

Many people mistakenly suppose that the masters are capable of disposing of their affairs in whatever way they wish. Some of these people go as far as supplicating the masters, both living and dead, in the same way that they supplicate the Almighty. This ḥadīth and the verse it mentions clearly³³² refute such a notion.³³³

HADITH 202

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنْ أَحَدًا جَبَلَ يُحِبُّنَا وَنَحْبُهُ». (أخرجه الثلاثة والترمذي)

Anas ^{stated} that the Prophet of Allāh ^{said}, "Verily, 'Uhud is a mountain that loves us; and we love it!" This was related by Abū Dawūd, Nasa'ī, Ibn Majāh and Tirmidhi.³³³

330 Al-Qur'an, 28:56

331 Bukhārī: 4772, Muslim: 24, Nasa'ī: 2037

332 Obviously, such supplication is akin to according to others attributes that reside exclusively with the Divine. This is also known as *shirk*, and is the most overt kind of disbelief possible yet

333 Bukhārī: 4083, Muslim: 1393, Tirmidhi: 3922, Ibn Majāh: 3115. A report with these words could

Questions: Sense Perception on the Part of Inanimate Objects

As there is nothing in the text to indicate that other than the literal meaning is intended here, the words "that loves us" should be understood as meaning just that. As an issue related to spiritual perception, we may deduce that inanimate objects can sense things since love is based on sensing, in the same way that, love it? is by consensus to be understood literally. Finally, this is an issue of conjecture and not to be taken as a core belief or an article of faith.

HADITH 203

... قَالَ ﷺ: «إِنْ أَحَدًا جَبَلَ يُحِبُّنَا وَنَحْبُهُ». (أخرجه الشيخان والنسائي)

1 all - jzda - j - v - a > j - l - i

Abu Huraira related that the Prophet of Allāh said that God Almighty stated, "Whosoever acts with enmity toward those who are close to Me, I will declare war upon that person! Nothing that My servant does to gain proximity to Me is more loved by Me than his performing the things I have commanded [him to perform]. Indeed, as he continues to seek My favour through the performance of supererogatory acts of worship, I will eventually come to love him. Then, when I love him, I become the ears with which he hears, the eyes with which he sees, the hand with which he strikes, and the feet with which he walks!" This ḥadīth was related by Bukhārī.³³⁴

lirtues: The Rank of (he Sufi

This ḥadīth clearly indicates the rank of the Suhs.

Questions: Protection from Sin

It is a well-known article of faith that the prophets are free of sin while the saints [those most devoted to God] are protected from the same. The words of the ḥadīth, even in translation, are meant to convey this meaning.

be found in Abū Dawūd.

HADiTH 204

[illegible]

Ibn Abbas g related that the Prophet of Allah a said, “One night, a p_{res}ence from my Lord presented itself...” In another version of the hadith, he said, “My Lord presented Himself... in the most excellent form.” This was related by Tirmidhi.⁵³⁵

Explanations: The Appearance of the Almighty in Creation without Indwelling and the Meaning of Unification

In Sufi literature the two expressions in the (above) title indicate special terminology. The reality of the first term is that the form and characteristics of the Almighty j@* will sometimes appear in creation without actually being present, in the same way that a writer may be present in his writings, or a speaker in his speeches. In this manner, creation may be thought of as the manifestation and the Almighty may be thought of as the Manifestor. The reality of the second term is that there is such a powerful connection between the Manifestor and the manifestation that it is impossible to differentiate between the two. Both of these terms (and the issues that surround them) are based on reason (as opposed to revelation). Even so, the expressions (used to allude to these terms) are disconcerting to a degree. After the meaning of the terms has been explained, however, it should become clear following careful consideration that the *hadith* may indeed indicate the same. Therefore, “a presence from my Lord” may be understood to correspond with the first term, while “My Lord presented Himself may be understood to correspond with the second. Also, if the preposition “from is understood to be exclusive,³⁵⁶ then the words “in the most excellent form may likewise be understood as indicative of the second term because in the confusion over the separated form³⁵⁸ it becomes necessary’ to call the unmanifested a manifestation. In this manner, a syntactical connection comes about between the unmanifested and the manifestation. Furthermore, if the two versions of the *hadith* are to be understood as two different events, it is still possible³⁵⁹ to deduce the same meaning from “in the most excellent form”. It must be noted, however,

335 Tirmidhi: 3233

336 v./i.e. such that the presence could only have come from the Lord. ytd.

337 the separated form is the presence of the Lord presenting itself, whereas the direct form is that of the Lord presenting Himself, y t d.

338 l e. owing to the strength of the connection, v t d.

It is not correct to assign the words "manifestation" and "unification" literal meanings, in the way that many of the ignorant public insist on doing, thus accepting their beliefs. I have written on these matters in detail in my *Kalid-i-Hamwi* (commentary on Rumi's *Mathnawi*).

h a d t t h 205

[illegible]

XbiuHuraira & related that the Prophet of Allah ﷺ, said that on the Day of Judgment, the Almighty will say to certain people, "I was ill and you did not come to visit Me." When the people reply, "But, O Lord'. How could I visit You, when You are the Lord of the Worlds"" The Lord will say, Did you not know that My servant, so-and-so, was ill? Yet you did not visit him. Had you gone to visit him, you might have found Me with him." Then the same questions will be asked in relation to food and drink.⁵³⁹

This was related by Muslim.⁵⁴⁰

Explanations: "Unification" with the Aforementioned Meaning

In the previous ḥadīth an explanation of (the term linked to) this expression was given. In this ḥadīth, when the Lord refers to His servant's illness as His own, "I will..." the meaning of that term is clarified even further. Moreover, if the sick person is understood to be a particularly favoured servant of the Lord, then the meaning of the ḥadīth supports the well known teaching of the Sufis that sometimes this sort of unification is afforded to certain of the Almighty's special servants and devotees. The words in the ḥadīth, "... you might have found Me with him," are also recorded in other versions of the ḥadīth to say, "... you might have found the same with Me". Actually, the second version is an explanation of the first, in that it offers a warning that such expressions are metaphorical

339The Lord will say that the person did not feed Him, and so on, and that the person did not give Him anything to drink, with the same explanation of how this could be possible. v.t.d.

340 Muslim: 2569

in nature and should not be taken literally because a literal interpretation would lead to faulty beliefs. I have alluded to the same thing in my commentary on the previous ḥadīth [204].

HĀDĪTH 206

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فِي حَدِيثٍ: سَبْعَةٌ يُظِلُّهُمْ اللَّهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَى ذَلِكَ وَتَفَرَّقَا عَلَيْهِ». (أخرجه الستة

GjblWl

Abū Huraira related, in the ḥadīth about the seven people who would be shaded by the Almighty on the Day of Judgment, that the Prophet of Allāh said, "and two people who love one another for the sake of Allāh, who came together because of Him and who depart because of Him." This was related in each of the Six Most Authentic collections, save that of Abu Dawūd.⁴⁴

Virtues: Brothers on the Way

While the love between a master and an aspirant may certainly be of this nature, the love between two aspirants is an even better fit for this ḥadīth.

HĀDĪTH 207

عَنْ عَاصِمِ الْأَحْوَلِ: رَأَيْتُ أَيُّدَ قَدَحِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ. (أخرجه البخاري)

ʿAṣim al-Aḥwal stated: "I saw the drinking-cup of the Prophet with Anas ibn Malik. It had rusted, so he plated it with silver." Ibn Sirin said, "I saw that drinking-cup, and it had a rim of iron."⁴² So Anas wanted to replace the rim with one of silver or gold. Abu Talhah said, "Do not

J41 Bukhari: 1423, Muslim: 1031, Tirmidhi: 2391, Nasa'i: 5382, Muwatta': pg. 377.

342 Note here that the rim, the part that touches the lips, was not silver, y t d.

anything that the Prophet of Allāh did, and then left behind." This was related by Bukhari.⁴⁵

preserving Blessed Objects and Not Subjecting them to Alteration
serve this practice by preserving in their original state, to the extent
whatever blessed objects they may possess. The showing of respect in
is considered a matter of etiquette by the Sufis.

HĀDĪTH 208

عَنْ عَبْدِ اللَّهِ بْنِ مَالٍ: قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَكُونُ خَيْرَ مَالٍ لِلْمُسْلِمِ غَنَمٌ يَتَّبِعُهَا شَعْفَ الْوَادِي» (أخرجه البخاري)

Abū Saīd related that the Prophet of Allāh said, "Soon ja time will come when] the best wealth owned by a Muslim will be a herd of goats with which he may dwell on the highest peaks of a mountain or the lowest of valleys [so that he may] flee with his religion intact] from controversies." This was related by Bukhari, Mālik, Abū Dawūd and Nasā'ī.⁴⁴

Is the Cause of Seclusion

Certain Sufis, when their circumstances require, will seek seclusion. The ḥadīth above appears to give permission for such isolation, and even to encourage it. A society poses a threat to one's religion?⁴⁴

Living and Seeking Spiritual Advancement are Not Mutually Exclusive
It should be clear that a herd of goats represents a means of living. Therefore, the intended meaning of the ḥadīth should also be clear, even if many people suppose wealth and religion to be exclusive of each other.

HĀDĪTH 209

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَكُونُ خَيْرَ مَالٍ لِلْمُسْلِمِ غَنَمٌ يَتَّبِعُهَا شَعْفَ الْوَادِي» (أخرجه البخاري)

343 Bukhari: 5637

J44 Bukhari: 19, Abū Dawūd: 467, Nasa'i: 5039, Ibn Majah: 3980, Muwatta': pg. 382

345

Th noted scholar of tasawwuf, Abū Hamid al-Ghazzālī, wrote a treatise on the Virtues of Seclusion.

عَاطِيَةً مِّنْهُ هُوَ. مَرَّ إِلَيْهِ مَتَّى، فَقَالَ: «يَا مَتَّى، لِمَ تَقُولُ هَذَا؟» (J. 411: 41) 411 J. 411: 41
 يَؤْيُؤُا وَيُكِيئُا وَيَقْتُمُوهُ، شَبَّتَ (J. 411: 41) 411 J. 411: 41
 سَالِمٌ: «أَعْطِيهِ» (أَخْرَجَهُ الْبُخَارِيُّ) (J. 411: 41) 411 J. 411: 41

Ibn 'Umar & said, "The Prophet of Allah £ used to give me gifts and would say, 'Give this to someone who is in greater need of it than I_{Bu} then the Prophet £ would reply, 'Take it, and whatever comes to you_{Ou} las earnings] from it, so that you never covet [another's wealth] and you never ask [for financial help from another]. Take it and invest it. Then, if you like, eat from it and, if you like, give it away as charity. And never set your heart on what will not come your way' Then Salim £ said, "It was for this reason that 'Abdullah [Ibn 'Umar] never asked anyone for anything, and never returned any gift that was given to him." This hadith was related by Bukhari, Muslim and Nasa'i?³⁴⁶

HADITH 210

يَأْتِيَنِي رَجُلٌ لَّيْلِي رَجُلِي 411: 41 J. 411: 41
 الدَّجَالُ الْحَدِيثُ. (J. 411: 41) 411 J. 411: 41
 (أَخْرَجَهُ الشَّيْخَانُ) (J. 411: 41) 411 J. 411: 41

Abu Sa'id al-Khidri related that the Prophet of Allah £ said, "The Dajjal will come..." And later in that hadith, "The Dajjal will say, 'Don't you see? If I kill this person and then revive him, will you still doubt me? And the people will say, "No." So he will kill someone and then revive him." This hadith was related by Bukhari and Muslim.³⁴⁷

Reform: Not Being Deceived by Seeming Miracles

Most people suppose seeming miracles to be signs of the godliness of those who perform them. This, however, is a serious mistake. Who could possibly be more lost than the Dajjal? And what seeming miracle could be greater than reviving the dead? Yet, even though he will perform such a seeming miracle, no believer doubts that the Dajjal has lost his way.

346 Bukhari: 7164, Muslim: 1045

347 Bukhari: 7132, Muslim: 2935

HADITH 211

يَأْتِيَنِي صَادِقٌ وَكَاذِبٌ فَقَالَ بَصَلْ عَلَيْهِ وَسَلَّمَ: «خُطَّ عَلَيْهِ الْإِزْمِيلُ» (J. 411: 41) 411 J. 411: 41
 (أَخْرَجَهُ الْخَمْسَةُ إِلَّا النَّسَائِيَّ) (J. 411: 41) 411 J. 411: 41

In telling the story of Ibn Sayyad³⁴⁸, Ibn 'Umar & related that the Prophet of Allah £ said to him [to Ibn Sayyad], "What do you see?" Then Ibn Sapid replied, "Truthful ones come to me and liars." So the Prophet said, "You are confused by the matter." Then the Prophet said, "You tell me what I am thinking?"³⁴⁹ So Ibn Sayyad replied, "It is smoo..."³⁵⁰ Then the Prophet £ replied, "Away with you! You'll not surpass your station." This was related by Bukhari, Muslim, Abu Dawud and Tirmidhi.³⁵¹

Even the Deluded may Experience Visions and Insights

Die the preceding hadith, the meaning to be deduced from this hadith is that sometimes even the most deluded and disoriented of individuals may have spiritual insights and visions. Therefore, these must not be supposed to be signs of godliness. Instead, they may serve to mislead the naive and trusting.

HADITH 212

يَأْتِيَنِي رَجُلٌ لَّيْلِي رَجُلِي 411: 41 J. 411: 41
 الدَّجَالُ الْحَدِيثُ. (J. 411: 41) 411 J. 411: 41
 (أَخْرَجَهُ الشَّيْخَانُ) (J. 411: 41) 411 J. 411: 41

348 Ibn Sayyad was well-known among the Arabs of the times as something of a mystic. According to the reports, he was rarely lucid. Even so, his occasional insights had brought him a degree of popularity among the commoners, rm.

349 What he said, literally, was: "I have hidden something for you," challenging Ibn Sayyad to guess what might be. Most commentators explain that the Prophet £ was thinking of a verse from the Qur'an: So await the day on which the skies will bring forth a pall of smoke... (44:10).

350 I have translated the half word, *dukh*, as *smo*, as *dukh* is a part of *dukhan* and *smo* is a part of *SDoUTD*.

351 1-1 Bukhari: 1354, Muslim: 2924, Abu Dawud: 4329, Tirmidhi: 2246

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: ألا وإن
الجسد مضعف إلا صلحت صلح الجسد كله، وإلا فسدت
أرجاء القلب. (أخرجه

Abū Huraira E. related that the Prophet of Allah fs said, "Have you heard of a city, a part of which is on land and a part of which is on the sea?" They replied, Yes. Then he S said, "The Day of Judgment will not come until that city has been attacked by seventy thousand warriors from the tribe of Ishāq who, when they approach it, will neither fight with their weapons nor shoot their arrows. Rather, when they recite, 'There is no god but Allah, and Allah is the Greatest' the part of the city over the water will collapse; and when they again recite, 'There is no god but Allah, and Allāh is the Greatest, the part of the city on land will collapse.' This was related by Muslim.³³²

Questions: The Occurrence of Miracles

Certain scholars with rationalist leanings deny the occurrence of miracles at the hands of Gods special devotees. This hadith tells of a patently evident miracle that is to occur at the hands of the tribe of Ishaq.

HADITH 213

عن علي رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: ألا وإن
الجسد مضعف إلا صلحت صلح الجسد كله، وإلا فسدت
أرجاء القلب. (أخرجه

'Ali E. related that the Prophet of Allah said, "When my community has committed fifteen kinds of sins, it will be subjected to calamity..." Among the sins mentioned were those related to, "singing girls and musical instruments." This was related by Tirmidhi."

Reform: The Prohibition of Popular Singing and Dancing

Certain ignorant Sufis have gone so far in their love of music as to frequent sessions in which both women and instruments are employed. The hadith clearly points to the prohibition of such things.

³³² Muslim: 2920

J.S. I Tirmidhi: 2210

HADITH 214

عن النعمان بن بشير رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: ألا وإن
الجسد مضعف إلا صلحت صلح الجسد كله، وإلا فسدت
أرجاء القلب. (أخرجه

Nu'man ibn Bashir related that the Prophet of Allah said, "Verily [here is an organ within the body such that when it is sound, the entire body is sound; and when it is corrupt the entire body is corrupt. Verily that organ is the heart." This was related by Bukhari, Muslim, Tirmidhi, Nasa'i and Abu Dawud."⁴

yxdltmcos: The Core of the Sufi Way

Success on the Sufi way is linked to rectification of the aspirant's heart. This hadith explains why so much emphasis is given to this matter.

HADITH 215

عن أبي مسعود البدر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: ألا وإن
الجسد مضعف إلا صلحت صلح الجسد كله، وإلا فسدت
أرجاء القلب. (أخرجه

Abū Mas'ud al-Badri related that the Prophet of Allah prohibited the proceeds from the sale of a dog, the bride price of an adultress, and the offerings made to a soothsayer. This was related by Bukhari, Muslim, Abū Dawūd, Nasa'i, Tirmidhi and Ibn Majah."⁵

Reform: Earning Money from Selling Charms

.41 the present time, many so-called Sufis are involved in these things. For example, they are lax about accepting offerings, even from women from the bazaars (of questionable occupation), and they earn money by selling talismans and charms. This hadith clearly states that these are blameworthy practices.

JM Bukhar: 52, Muslim: 1599, Abu Dawud: 3329, Tirmidhi: 1205, Nasa'i: 4458, Ibn Majah: 3984

35S

Bukhari: 5761, Muslim: 1567, Abu Dawud: 3481, Tirmidhi: 1276, Nasa'i: 4670, Ibn Majah: 2159,

HADITH 216

Q لَإِيَّالِ الْعَبْدِ يَكْذِبُ وَيَتَحَرَّى
 أَنْ إِبْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ
 (أَخْرَجَهُ 2U1a)

Mālik related that he had heard that Ibn Mas'ūd said, "The servant of God may lie or attempt to lie so that [every time he does so] a black mark is made on his heart; until finally his whole heart is blackened." This was related by Mālik.³⁰

Sayings: Blackness of the Heart

Very often one may find in the works of the Sufi masters references to certain practices or other matters that will result in "blackening the heart." This ḥadīth may be taken as evidence for this sort of thing.

HADITH 217

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
 أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 (أَخْرَجَهُ 11) مَسْبُوعٌ بِمَا لَمْ
 يَغْفُفْ كَلَامِي نَوِي (إِلَّا التَّمْذِي)

Asma' related that the Prophet of Allāh said, "One who attempts to show oneself in possession of what one does not really possess is like one who wears two³⁵⁸ false garments." This was related by Bukhārī, Muslim, Abū Dawūd, Nasa'i, and Tirmidhi.³⁸

Reform: Pretending to be a Master by Appearing to be a Master

Since the words of the ḥadīth, "what one does not really possess" are general³¹ they may be understood to include spiritual accomplishments. For this reason, the ḥadīth may be understood as critical of those who, despite their lack of spirit-

356 Muwatta': pg. 388

357 The classical commentators point out that the reason for the dual here, i.e., 'two false garments', may be to point out that the person is falsifying two circumstances; firstly that he has nothing (is bereft of spiritual accomplishments) and secondly that he is incapable of giving to others (is incapable of instructing others in the way of the spirit). Other commentators are more literal in their explanations, saying that the reference is to the two customary garments worn by Arabs at the time, the upper and the lower garments, signifying that such a person was false from head to toe. y t d.

358 Bukhārī: 5219. Muslim: 2129. Abū Dawūd: 4997. Nasa'i: 8921

359 The rule here, from theoretical jurisprudence (usiḥ al-fiqh), is that the words are general and therefore inclusive. Whereas, if they had been specific they would therefore be exclusive. In such instances, qualified commentators may include whatever they consider reasonable, y t d.

and ability, persist in appearing to others by means of their speech or their actions as if they were the most accomplished of all spiritual masters. This is especially noteworthy when such people pretend that they are able to instruct others.

HADITH 218

بَيْنَ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ
 أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 (أَخْرَجَهُ 1031) مَخْرَجُهُ أَيْ خَلِي الْإِيمَانِ شَاءَ يَلْبَسُهَا (أَخْرَجَهُ 1031)

Muḥadhibn Anas & related that the Prophet of Allāh said, "A person who, out of humility, shuns fine clothing when they have the ability to wear it will be called by the Almighty on the Day of Judgment before all of creation and given the opportunity to choose whatever garments of faith³⁶⁰ they would like to wear." This ḥadīth was related by Tirmidhi.³⁶¹

Lajsf's: Intentional Lack of Attention to One's Appearance

The practice of the Sufi masters in this regard differs. Some paid no attention other way, neither to their appearance nor to their disregard of the same. On the other hand, the attention or disregard of some Sufi masters was clearly intentional. In all cases, the matter hinges on their intentions for, after all, "actions are but by intentions".

HADITH 219

رَمِيْلُ قَالَ: حَدَّثَنِي أَبُو عَبَّاسٍ جَعْفَرُ بْنُ مُحَمَّدٍ
 أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 (أَخْرَجَهُ 1031) مَخْرَجُهُ أَيْ خَلِي الْإِيمَانِ شَاءَ يَلْبَسُهَا (أَخْرَجَهُ 1031)

[60] The "garments of faith" mentioned here are those that will be given in recompense for the degree of one's faith. Then, in the same way that faith differs in terms of how it is practised, likewise the garments of faith will also differ in quality, the person in the ḥadīth may not necessarily be deserving of the finest of these garments, owing to the quality of his faith. However, owing to his humility in regard to dress, he will be given the choice of the very best garments of faith in the next world, y t d.

361 Tirmidhi: 2481

Abu 'Zumayl related that Ibn 'Abbas said to him, "When the Harun tribe revolted, I went to 'All g, and he told me to go to them. So I dressed in the best of my Yemenite clothing and, when we met they said, 'Welcome, O son of 'Abbas! What clothes are these?' So I replied, 'Don't find fault with me. For, verily, I have seen the Prophet of Allah wearing clothes even finer than these.'" This was related by Abu Dawud.³⁶²

Usages: Lack of Attention to One's Appearance

The explanation of this hadith may be found in the explanation of the previous hadith [218]. This hadith is evidence for the usage mentioned there. No one should entertain the doubt that this hadith supports the position that constant attention must be paid to one's appearance. This is because such attention would mean that a habit would have to be made of attending to one's appearance, and that is clearly not a *good* thing. If, however, a special occasion requires that a master pay special attention to his appearance then there is no harm in that. The actual practice of the Prophet and his Companions was a lack of attention to their personal appearance; therefore the hadith should be understood as indicating not disregard for their appearance but a lack of attention to such disregard.

HADITH 220

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَانَ عَلَى مُوسَى عَلَيْهِ السَّلَامُ يَوْمَ كَلَّمَهُ رَبُّهُ تَعَالَى سَرَاوِيلَ صُوفٍ وَجُبَّةَ صُوفٍ وَكِسَاءَ صُوفٍ» (أَخْرَجَهُ أَصْحَابُ السُّنَنِ)

Abu Rimthah related that he saw two green garments on the Prophet of Allah. This was related by Abu Dawud, Nasa'i, Ibn Majah and Tirmidhi.³⁶³

Usages: Wearing Clothing of the Same Colour

It is the regular practice of some Sufis to be dressed from head to toe in clothing of the same colour. Now, obviously, if they do this in order to show off, then it is blameworthy. On the other hand, if they do so out of some practical consideration, like if they find that clothing of one color or another shows less dirt and wears longer, then there is no problem with that.

³⁶² Abii Diwud: 4037

³⁶³ Abu Dawud: 4065, Tirmidhi: 2812, Nasa'i: 5321

HADITH 221

عَنِ ابْنِ بُرْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ «إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ» فَقَالَتْ: «وَأَزَارًا عَلِيظًا، فَقَالَتْ: قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَلْبَسٍ» (أَخْرَجَهُ الْخَمْسَةُ * ٨٤) (النسائي)

Abu Burda said, "I went to see 'A'ishah &, and she took out for us a rough blanket and a thick *izār*, saying, 'These are what the Prophet of Utah was wearing when he was taken.'" This was related by Bukhari, Muslim, Tirmidhi and Abu Dawud.³⁶⁴

Wearing Wool

One Sufi regularly wear woollen blankets. Indeed, it comes as no surprise to this insignificant one that some people say the name Sufi is derived from the mini for wool, or *suf*. Then, as long as this is done for reasons other than hypocrisy, this hadith may be said to be the source for such a practice.

HADITH 222

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَانَ عَلَى مُوسَى عَلَيْهِ السَّلَامُ يَوْمَ كَلَّمَهُ رَبُّهُ تَعَالَى سَرَاوِيلَ صُوفٍ وَجُبَّةَ صُوفٍ وَكِسَاءَ صُوفٍ» (أَخْرَجَهُ جِيلٌ مَذِي)

Ibn Mas'ud related that the Prophet of Allah said, "On the day that the Almighty spoke to Musa he was wearing woollen trousers, a woollen *jubbah* [floor-length shirt], a woollen blanket and woollen sleeves." This was related by Tirmidhi.³⁶⁵

Usages: Wool

This hadith, too, points in an ever more complete manner to what was mentioned in the commentary on the previous hadith [121].

³⁶⁴ Bukhari: 3108, Muslim: 2080, Abu Dawud: 4036, Tirmidhi: 1733

³⁶⁵ Tirmidhi 1734

HADIṬH 223

[illegible]

Sahl ibn Sa'd & related that 'Ali £. ibn Abi Talib went to Fatima £. In this hadith, Fatima £. told 'Ali £. to go to a certain Jewish merchant and buy flour from him. When 'Ali £. was buying the flour, the Jewish merchant asked him, "Are you not the son-in-law of the one who claims to be Gods Prophet?" Ali £. replied, "Yes." Then the merchant said, "Then take your money. The flour is yours [for free]." This was related by Abu Dawu'd.^M

Usages: Accepting Gifts and Favours from Disbelievers

Some of those critical of Sufism have objected that the masters are known to have accepted gifts and favours from non-Muslims. This hadith shows that such objections are baseless. However, if such acceptance is linked to a corrupting factor, or if non-acceptance is linked to a good reason, then it will be better not to accept. Another point made clear by the hadith is that if someone's reputation (as a master, for example) or someone's relationship with someone who has such a reputation leads to another's sincerely offering them a service or a favour, then there is no harm in their accepting because this will not place them in the position of "selling their religion. However, if someone supposes that, owing to their own reputation or to their relationship with someone with such a reputation, they are deserving of favours, then that person is clearly guilty of hypocrisy and self-delusion.

HADITH 224

يَا عَائِشَةُ رَضِيَ اللَّهُ تَعَالَى عَنْهَا لَاقَصَةَ عَهْدٍ عُتْبَةَ إِلَى أَخِيهِ سَعْدُ بْنُ أَبِي وَقَّاصٍ فِي ابْنِ
وَلِيدَةٍ زَمْعَةً فَفَكَرْتُ أَكُلُهُ أَلَّا يَكُنْ عَلَيْهِ وَسَلَّمَ وَلِيٌّ مُسَبِّحًا لِأَقْرَبِيَّةٍ قَدِيمَةٍ جَدَّتِي لِقَاءُ

عِدَّتِي يَا أَلَلُّ كَأَنَّكَ تُجِيرُنِي مِنَ الْإِلْهَامِ وَالْحَجَرِ ثُمَّ إِنْ كَانَ جَدِّي جَدِّي

الْحَتْمِيُّ مِنْهُ. الْحَدِيثُ (أَخْرَجَهُ السُّنَنُ إِلَّا التِّرْمِذِيُّ)

related an incident in which 'Utbah [owing to his having had a
from an adulterous relationship with Zam'ah's slave girl] instructed his
hcr, Sa'd ibn Abi Waqqas to consider the child [in accordance with
Islamic Arab custom] his nephew. [When Sa'd came to claim the
child, Zant'ah's son, 'Abd ibn Zam'ah, objected, saying that the boy was his
father and his father's son by the slave girl. When the matter was referred
to the Prophet of Allah tfe. he noticed the strong resemblance between
the boy and 'Utbah. [Despite this circumstance, however,] he jb. said, "The boy
sums [i.e., your father's son and your brother!," 'O 'Abd ibn Zam'ah! For
'trih', a child belongs to his legitimate⁶⁷ parents." Thereafter, the Prophet
ordered Sawdah bint Zam'ah [his wife and the daughter of Zam'ah] to
cover herself when the boy was present [even though, in accordance with
the Prophet's & decision, the boy was technically her brother]⁶⁸!. This was
related by Bukhari, Muslim, Abu Dawud, Nasafi and Malik.⁶⁹

luges Avoiding for the Sake of Prudence What is Permitted

According to the Sharia ruling, Sawdah was permitted to appear before this court without covering. However, as a matter of prudence, the Prophet ruled that she cover herself. This clearly establishes the legitimacy of the practice of wearing the lawful for the sake of prudence.⁵⁷⁰ However, to do so without a valid reason, or to turn the matter over to one of belief⁵⁷¹, will clearly be a form of religious extremism.

HAD1TH 225

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «مَنْ رَجُلًا يَبْتَغِ حِمْلَةً»
 (أبو داود)

07 the legitimacy of the relationship between owner and slave was accorded precedence over the adulterous relationship. VTt>.

its If the boy was in fact her brother, then it would not have been necessary for Sawdah to cover herself in his presence. However, despite the Prophet's ruling that Zam'ah was the boy's legal father, and that the boy was therefore Sawdah's legal brother, it was obvious that Utbah was the boy's birth father. This is why the Prophet took the precaution to ask Sawdah to cover herself in his presence, y t d.

09 Bukhari: 1055, Muslim: 1457, Abu Dawud: 1273, Nasa'i: 3514, Ibn Majah: 2004, Muwatta': pg. 309

370 Indeed, one of the better known Islamic legal axioms is *sadd al-dharrf* or obstruction of ostensibly legitimate means for illegitimate ends. y t d.

371 In other words, to make covering under those circumstances into a matter of faith is extremism.

To cover, however, simply as a matter of prudence is a different matter entirely. It is the lack of appreciation for such subtleties that leads people into error, y t d.

Abū Huraira related that the Prophet of Allah saw a man chasing after a pigeon and said, "There goes a devil, chasing after another devil." This was related by Abu Dāwūd.⁷²

Sayings: Whatever Takes You from Remembrance of the Almighty is Your Devil
Among the Sufis, this is a well-known teaching. In this hadith, the pigeon^h referred to as a devil only because the man chasing it had forgotten about ever, thing else, including the Almighty J*^h.³⁷³

HADITH 226

(b) *j b y*: *j till!*

Abu Huraira ~~related~~ that the Prophet of Allāh ~~said~~ that the Almighty ~~says~~: "The sons of Adam distress Me! They curse fortune, but I am fortune! In My hands I hold the command [for all that happens]: I turn night into day."³⁷⁶ This was related by Bukhārī, Muslim, Ṣāliḥ and Abu Dawūd.³⁷⁷

Interpretations: All is He

Obviously, the Almighty and time are not the same thing. Despite this lack of unity, however, according to the explanation given in this hadith and its transla-

372 Abu Dawūd: 4940. Ibn Majah: 3765

373 Forgetting the Almighty includes forgetting all of one's religious duties and responsibilities, whether toward ones Lord, or ones family, or ones community Obviously, there is a difference between recreation and obsession; and this man was clearly an example of the latter. It is sad to note however that there is a popular notion that somehow pigeons and pigeon-keeping are incompatible with Islam Much the same misconception exists in regard to dogs, owing to other hadiths. Clearly, if anything *not be learned* from this account, it is in regard to how *people* sometimes lose their sense of perspective, and then ignore their responsibilities. To suppose, however, that the purpose of the hadith is to poult out that pigeons are evil is absurd. For an even-handed account of how the Prophet *ﷺ* viewed dogs, and valued their forms and characteristics, see Ibn Marzubans *Tajdīl al-Kilab* *alad kathiir min mah labuuh aih-thwif* (*Prerising Canines Over Many of Those Who Wear Clothing*), vi d.

374 Thus, when people curse fate, or fortune, they are actually cursing the Almighty because it is *the Almighty juo* Who determines the fate of everything in the universe. The Arabic word here, *doAr*, is used to mean fortune and fate because these things come with time and the original significance of the word is a long or indeterminate period of time or, in other words, an age, *ya t d*.

literal, superficial connection can be made between the two. According to this, this explains how (in the popular Sufi saying that "All is He") "all" is connected to "He". The meaning of "all" encompasses all things in addition to their deeds and the effects of those deeds, all of which is controlled by the Almighty. Thus, the One Who actually and in reality does the disposing, the independent entity, is the Almighty and the Almighty Alone. So, "Al" is nothing at all (and "He" is everything). Thus, the *ḥadīth* may be offered as a support for the popular Sufi saying that, "All is He." In other words, in the same way that the *ḥadīth* seeks to establish the Almighty as the determinant, and to negate my notion of fortune as a determinant, the Sufi saying establishes the dependence of the Creator and negates the independence of the created, or Ration-

HADITH 227

عَنْ أَبِي الطُّفَيْلِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى رَجُلٌ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالًا: مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسِرُّ إِلَيْكَ؟ فَغَضِبَ، وَقَالَ: مَا كَانَ يُسِرُّ إِلَيَّ شَيْئًا يَكْتُمُهُ النَّاسُ، غَيْرَ أَنِّي حَدَّثْتَنِي بِأَرْبَعِ كَلِمَاتٍ. قَالَ: مَا هُنَّ؟ قَالَ: لَعَنَ اللَّهُ تَعَالَى مَنْ نَسِيَ: rGd 411. J-J C (JvA-49-49) لـم و---ج ٤١

Abu Tufayl related that a man went to 'Ali & ibn Abi Talib and asked, "What secret matters did the Prophet of Allah tell you?" 'Ali & ibn Talib grew annoyed and replied, "The Prophet never told me anything that he kept hidden from others. Even so, he did tell me four things." When the man asked what those were, 'Ali replied, "Allah will curse those who sacrifice animals to other than Him... This was related by Muslim and Nasa'i. At the end, Razin added, in his version of the same hadith, "Ibn 'Abbas added, in his version, "...and cursed is the one who prevents the blind from finding their way."³⁷⁶

Reform: The Claim that the Knowledge of Sufism is Passed from Chest to Chest
Many ignorant folk seem to want to perpetuate the notion that knowledge of *tasawwuf* was secretly passed to the Caliph 'All & and that the same has been

376 Muslim: 1978, Nasā': 4427. Ibn 'Abbas's addition is reported by Ibn 'Adi in his *al-Kamil*, under the entry of Zuhayr ibn 'Abbas.

passed on by similar means even until the present. The hadith above explains that this claim is baseless and without merit. The purpose who strive to establish this claim is to prove that there are certain although contrary to the Sharia, are nonetheless permitted. Such an assertion, not only incorrect, but it borders on disbelief as well. The whispered confession mentioned in hadith [188] of this collection had to do with some particular matter, as there is nothing to indicate that it was related to tasawwuf. The of thing that is passed from chest to chest is a spiritual relationship of the type explained in hadith [149]. Finally, it should be clear that the instructions to aspirants in confidence by Sufi masters are in no way contrary to the Sharif. The confidential nature of such teachings is rather owing to the personal approach taken by the master as explained in hadith [4].

Reform: Sacrificing in the Name of Other than God

Among ignorant Sufis and their followers the practice of consecrating a pledge by sacrificing an animal is widespread. The prohibition against sacrificing animals in the name of other than Allah explains that such pledges are also prohibited because the prohibition of the first is general in meaning and therefore inclusive of the second. In addition, such pledges, though made in the name of Allah, are actually performed to placate or influence others, as explained by the author of *ad-Durr al-Mukhtār* and other jurists. This is why the practice of consecrating pledges by sacrificing animals is clearly both blameworthy and akin to shirk or associating others with the Almighty.

Reform: Censure of Those Unqualified to be Masters

The hadith openly states that those who prevent the blind from finding their way are accursed, it is also obvious that the way to the afterlife is more important than the highways and byways of the present life. Therefore, those blind to the way to the afterlife are in more need of guidance than those who are blind to the ways of the world.

The Almighty says: It is not their eyes that are blinded but blinded are the hearts in their chests.³⁷⁷

So, if people who prevent the blind from finding their way in the world are accursed, people who prevent others from finding their way to the afterlife are even more deserving of such a curse. Those whose claims to be spiritual guides or masters are false, or are made out of ignorance, or in order to deceive others, are clearly the subject of this curse. For such people, it is necessary that they repent.

HADITH 228

أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا ابْنَ آدَمَ! تَقَرَّغْ لِعِبَادَتِي أَمْلاً صَدْرَكَ غَنَى وَأَسَدُّ فُتْرَكَ، وَإِنْ لَا تَفْعَلْ مَلَأتْ بِكَ بَلْبَلٌ شُغْلًا لَمْ تُجِزْ إِلَّا جِلْسًا. (أَخْرَجَهُ (cS-T-jdl

Abū Hurairah related that the Prophet of Allah stated that the Almighty says, "O son of Adam! If you devote yourself to worshipping Me, I will fill your chest [to overflowing with wealth and virtue], and I will tender you free from want. But if you do not do this I will fill your two lands to overflowing with toil, and I will not render you free from want." This was related by Tirmidhi.³⁷⁸

Ujigs: Abandoning Worldly Toil

It has ever been the way of the Sufis to eschew concern with worldly affairs, and it has ever been the complaint of their critics to label them unproductive and to harden on society. The above hadith appears to indicate the virtue of what to do, though it should be pointed out that there are conditions to be satisfied, including ability, patience and the absence of subtle leaning of the heart [towards the world].

HADITH 229

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَدِيثٍ طَوِيلٍ: «وَمَا أَقْبَلَ عَبْدٌ عَلَى اللَّهِ بِقَلْبِهِ إِلَّا جَعَلَ اللَّهُ قُلُوبَ الْمُؤْمِنِينَ تَنفَادُ إِلَيْهِ بِالْوُدِّ وَالرَّحْمَةِ» بِكُلِّ بَيْتٍ أَسْرَعَ. (أَخْرَجَهُ التِّرْمِذِيُّ)

Anas related that the Prophet of Allah stated as part of a lengthy discourse, "No servant ever approaches the Almighty in complete sincerity except that the Almighty makes the hearts of the believers incline toward that person with love and caring; while Allah is the first to bring that person every manner of goodness." This was related by Tirmidhi.³⁷⁹

Miscellaneous: The Truth of Inner Relationships

There are two essential factors for the heart to become attached to Allah con-

stant remembrance and constant obedience. Under most conditions, this may be said to be the essence of internal affinity (*nisbat-e-batīni*). The ḥadīth alludes to this affinity.

Virtues: In Praise of those Concerned with Internal Purification

This ḥadīth makes obvious reference to this phenomenon; and its effects
nessed regularly.

HADĪTH 230

J. ظلي 4> عَنْهُ أَنَّهُ قَالَ: لَا خَيْرَ 2^5 3 لَيْسَ فِيهَا تَدْبِيرٌ
الحديث. (أخرجه رزين)

'Ali ʿ related that: "There is no [real] benefit in recitation of the Quran in which there is no reflection, nor in any act of worship in which there is no cognition."⁸⁰

Commentary: The Need for Reflection and Cognition

The major focus of the path of Sufis is this very reflection and cognition. The need for this shows how necessary the path of the Sufis is.

HADITH 231

408 Q ۞ اَنۡ يَّبۡلُغَ اَنَّ عِيسٰى بَنۡ مَرْيَمَ لَا يَكۡفٰرُ ۚ لَآ اِلٰهَ اِلَّا ۤاللهُ ۚ اَلۡحَمۡدُ لِلّٰهِ ۚ
 409 S ۞ اَنۡ تَسۡوۡفُوۡلُوۡكُمْ ۚ عِندَ ۤمِنۡ ۤاللهِ تَعَالٰى وَلٰكِنۡ تَعۡلَمُوۡنَ ۚ
 410 J ۞ اَنۡظُرُوۡا ۚ ذُنُوۡبِكُمۡ كَاۡتِبۡكُمْ ۚ فَاِنَّہٗا النَّاسَ مِثۡلٰی ۚ حٰۤوَا
 411 J ۞ اَنۡ يَّبۡعُدُوۡا ۚ عَلٰی ۤالۡعَاقِبَةِ ۚ

Malik⁽¹⁾ related that 'Isa ibn Maryam said: "Do not engage in excessive speech apart from the remembrance of Allah or else your hearts will become hard [in other words, no humility will remain in them and this has been clearly experienced]. The heart that is hard is far from Allah but you do not know this [that your hearts are gone far from Allah. The reality of this will dawn upon you in the Hereafter. You may witness the effects of this in this world, but you do not perceive it because of inattention].

po not look at the sins of people as though you are masters, but look at
 A. town sins as though you are slaves [in other words, it is the duty of
 1)K misters to look at the faults of their slaves, to put them right and to
 finish them. You ate not masters, but slaves. And it is the duty of slaves
 ® look at their own faults so that they can make up for them and set
 them right]. People are of two types: those who are put through trials and
 tabulations, and those who enjoy well-being. You should show mercy to
 those who are in trials and tribulations, and praise Allah for the well-
 being. [Sin is a trial; you should therefore not despise or criticise a person
 who is sinning. You should advise him with affection or pray for him. To
 be protected from sin is a form of well-being. You should therefore not be
 proud and haughty over this. Rather, you should express your gratitude
 to Him after considering it to be a bounty of Allah, which you received
 without being eligible for it.] This was related by Malik.¹⁷¹

C.—mentary: Speaking Less and Humility

It is obvious that this hadith makes reference to these characteristics which are trustworthy. The merit of the path of the ahi batin is also gauged from this cause it is really their *modus operandi*!

HADIṬH 232

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، ثُمَّ دَفِنِي
الْمَنْبَرُ وَأَشَارَ بِيَدِهِ قَبْلَ الْقَبِيلَةِ، وَقَالَ: رَأَيْتُ الْإِنَّمُذَ صَلَّيْتُ لَكُمْ الصَّلَاةَ الْحَنَاءَ وَالنَّارَ
مُسْتَلْتِينَ 3 j1 11 * قُلْتُمُ الْجَزْ 3/ jidi j (الْقُلْتُمُ * جه البخاري)

Anas related that the Messenger of Allah ﷺ led us in salah one day. He then climbed the pulpit, pointed with his hand towards the qiblah, and said; "While I was leading you in salah, I was shown Paradise and the Hellfire, both projected before me on this wall. Never have I seen good and evil like today jbecause Paradise is the best of all good, and the Hellfire is the worst of all evil. This was related by Bukhari."¹

Commentary: Affirmation of the World of Similitude

This is clearly affirmed from the apparent words of this hadith. The essence of this world [of similitude] is mentioned in the Mathnawi.

Abū Bakr ؓ related that the Messenger of Allah said: 'If ~~it~~ is essential for a person to praise his brother, he should say: *I think that such and such person is like this. Apart from this, Allah knows best.' He should not unduly praise anyone with Allah. Even if he has to say: 'I think that such and such person is like this', the pre-condition is for the person to be really like that in his knowledge [or else, he cannot even praise him in this manner].' This was related by Bukhari, Muslim and Abu Dawūd. ⁸⁶

Commentary: Abstaining from Labelling Someone as a Wall without Certainty

It is gauged from the general nature of this hadith that it is absolutely forbidden to refer to a person as a *waiif* without any proof, based merely on assumption. Most people are not cautious in this regard. However, there is nothing wrong if it is said by way of thinking the person to be so. It is better for the person to expressly state his thoughts. But even if he does not expressly state them on the basis of the circumstances or the context of his speech, there is nothing wrong in this. Yes, to refer to a person as a sheikh is permissible even if said with certainty. The reason for this is that it is a matter which is witnessed. In other words, his knowledge of training and educating. On the contrary, referring to someone as a *wall*—that is, being accepted in the sight of Allah ﷻ—this is related to the Unseen.

HADITH 236

[illegible]

Usayd ibn Hudayr related that a man from the Ansar,* had a jovial temperament. One day, he was talking to some people and making them laugh. The Messenger of Allah jabbed him lightly with a stick which he had in his hand. The man said: "O Messenger of Allah! You have to let me avenge this." He said: "You may take revenge." The man said: "You are wearing a shirt while I was not wearing a shirt [when you jabbed me]." The Messenger of Allah raised his shirt and the man embraced him.

in kissing his waist. He said; "This is what I really wanted to do."

>^1 related by Abu Dawud.”
This was

(1) ^ḥilāhiyyah: joking does not Negate Perfection
 (2) ^ḥalīyah: people are under the mistaken impression that to attain wilāyah and kamāl
 (3) ^ḥalīyah: (in) it is necessary for a person to have an absolutely emotionless heart
 (4) ^ḥalīyah: that he should have no human traits in him. It is clear from this ḥadīth, that
 (5) ^ḥalīyah: a joyful and cheerful disposition in speech or in action whereby the person
 (6) ^ḥalīyah: (not) belittle anyone nor hurt him does not negate perfection and piety. This
 (7) ^ḥalīyah: especially so when the purpose is to cheer someone up or, more than this, to
 (8) ^ḥalīyah: make the person feel at ease so that he may be able to ask something about Islam
 (9) ^ḥalīyah: openly [and without hesitation!]. In such a situation, if [this joking and light-
 (10) ^ḥalīyah: (redness)] will become an act of worship.

In a dream, I gave this reply to a European queen with whom I saw myself riding in a vehicle. The queen voiced an objection to the Prophet's prophethood on the basis that he used to joke [with people! whereas joking negates dignity, and dignity is one of the intrinsic requisites of prophethood. She said: "There is no doubt about the authenticity of Islam apart from this [quality of joking of to]" When I shared the [above-mentioned! wisdom with her, she remained silent and accepted [what I said!]. Thereafter, when I awoke, I learned through certain indications that the queen had probably embraced Islam in her heart.

We also learn from this ḥadīth that although it is necessary for the aspirant murīd to be extremely respectful of his sheikh, if he sees that the sheikh himself is in a jovial mood, he should emulate him because this is what respect demands at such a time.

Kissing the Body of the Sheikh

It is also obvious from this hadith that there is nothing wrong with a person kissing the hands, feet, forehead, etc. of one's sheikh. However, one should not transgress the limits of the SharVa in this regard.

HADITH 237

رَضِيَ ﴿٢٤﴾ 4u «عَنْهُ» c3 il ارادوا غسل النبي صلى الله عليه وسلم
 اللهُ َني م ج u M j «مُسَوِّدًا» 4j 3j صلى عليه سلم نبيه كما يحب Uda jljz
 القى الله تعالى عليهم النوم yd> Uda j A j2 a 3S j A j l - Su j

وَدَقَّنَهُ ۖ اَغْسِلُوْا رَسُوْلَ ۖ اَنْ: Z^a dr^a Z^j j -L^T 3^a 2^a 4^a dr^a p^a 1^a 3^a 4^a 5^a 6^a 7^a 8^a 9^a 10^a 11^a 12^a 13^a 14^a 15^a 16^a 17^a 18^a 19^a 20^a 21^a 22^a 23^a 24^a 25^a 26^a 27^a 28^a 29^a 30^a 31^a 32^a 33^a 34^a 35^a 36^a 37^a 38^a 39^a 40^a 41^a 42^a 43^a 44^a 45^a 46^a 47^a 48^a 49^a 50^a 51^a 52^a 53^a 54^a 55^a 56^a 57^a 58^a 59^a 60^a 61^a 62^a 63^a 64^a 65^a 66^a 67^a 68^a 69^a 70^a 71^a 72^a 73^a 74^a 75^a 76^a 77^a 78^a 79^a 80^a 81^a 82^a 83^a 84^a 85^a 86^a 87^a 88^a 89^a 90^a 91^a 92^a 93^a 94^a 95^a 96^a 97^a 98^a 99^a 100^a 101^a 102^a 103^a 104^a 105^a 106^a 107^a 108^a 109^a 110^a 111^a 112^a 113^a 114^a 115^a 116^a 117^a 118^a 119^a 120^a 121^a 122^a 123^a 124^a 125^a 126^a 127^a 128^a 129^a 130^a 131^a 132^a 133^a 134^a 135^a 136^a 137^a 138^a 139^a 140^a 141^a 142^a 143^a 144^a 145^a 146^a 147^a 148^a 149^a 150^a 151^a 152^a 153^a 154^a 155^a 156^a 157^a 158^a 159^a 160^a 161^a 162^a 163^a 164^a 165^a 166^a 167^a 168^a 169^a 170^a 171^a 172^a 173^a 174^a 175^a 176^a 177^a 178^a 179^a 180^a 181^a 182^a 183^a 184^a 185^a 186^a 187^a 188^a 189^a 190^a 191^a 192^a 193^a 194^a 195^a 196^a 197^a 198^a 199^a 200^a 201^a 202^a 203^a 204^a 205^a 206^a 207^a 208^a 209^a 210^a 211^a 212^a 213^a 214^a 215^a 216^a 217^a 218^a 219^a 220^a 221^a 222^a 223^a 224^a 225^a 226^a 227^a 228^a 229^a 230^a 231^a 232^a 233^a 234^a 235^a 236^a 237^a 238^a 239^a 240^a 241^a 242^a 243^a 244^a 245^a 246^a 247^a 248^a 249^a 250^a 251^a 252^a 253^a 254^a 255^a 256^a 257^a 258^a 259^a 260^a 261^a 262^a 263^a 264^a 265^a 266^a 267^a 268^a 269^a 270^a 271^a 272^a 273^a 274^a 275^a 276^a 277^a 278^a 279^a 280^a 281^a 282^a 283^a 284^a 285^a 286^a 287^a 288^a 289^a 290^a 291^a 292^a 293^a 294^a 295^a 296^a 297^a 298^a 299^a 300^a 301^a 302^a 303^a 304^a 305^a 306^a 307^a 308^a 309^a 310^a 311^a 312^a 313^a 314^a 315^a 316^a 317^a 318^a 319^a 320^a 321^a 322^a 323^a 324^a 325^a 326^a 327^a 328^a 329^a 330^a 331^a 332^a 333^a 334^a 335^a 336^a 337^a 338^a 339^a 340^a 341^a 342^a 343^a 344^a 345^a 346^a 347^a 348^a 349^a 350^a 351^a 352^a 353^a 354^a 355^a 356^a 357^a 358^a 359^a 360^a 361^a 362^a 363^a 364^a 365^a 366^a 367^a 368^a 369^a 370^a 371^a 372^a 373^a 374^a 375^a 376^a 377^a 378^a 379^a 380^a 381^a 382^a 383^a 384^a 385^a 386^a 387^a 388^a 389^a 390^a 391^a 392^a 393^a 394^a 395^a 396^a 397^a 398^a 399^a 400^a 401^a 402^a 403^a 404^a 405^a 406^a 407^a 408^a 409^a 410^a 411^a 412^a 413^a 414^a 415^a 416^a 417^a 418^a 419^a 420^a 421^a 422^a 423^a 424^a 425^a 426^a 427^a 428^a 429^a 430^a 431^a 432^a 433^a 434^a 435^a 436^a 437^a 438^a 439^a 440^a 441^a 442^a 443^a 444^a 445^a 446^a 447^a 448^a 449^a 450^a 451^a 452^a 453^a 454^a 455^a 456^a 457^a 458^a 459^a 460^a 461^a 462^a 463^a 464^a 465^a 466^a 467^a 468^a 469^a 470^a 471^a 472^a 473^a 474^a 475^a 476^a 477^a 478^a 479^a 480^a 481^a 482^a 483^a 484^a 485^a 486^a 487^a 488^a 489^a 490^a 491^a 492^a 493^a 494^a 495^a 496^a 497^a 498^a 499^a 500^a 501^a 502^a 503^a 504^a 505^a 506^a 507^a 508^a 509^a 510^a 511^a 512^a 513^a 514^a 515^a 516^a 517^a 518^a 519^a 520^a 521^a 522^a 523^a 524^a 525^a 526^a 527^a 528^a 529^a 530^a 531^a 532^a 533^a 534^a 535^a 536^a 537^a 538^a 539^a 540^a 541^a 542^a 543^a 544^a 545^a 546^a 547^a 548^a 549^a 550^a 551^a 552^a 553^a 554^a 555^a 556^a 557^a 558^a 559^a 560^a 561^a 562^a 563^a 564^a 565^a 566^a 567^a 568^a 569^a 570^a 571^a 572^a 573^a 574^a 575^a 576^a 577^a 578^a 579^a 580^a 581^a 582^a 583^a 584^a 585^a 586^a 587^a 588^a 589^a 590^a 591^a 592^a 593^a 594^a 595^a 596^a 597^a 598^a 599^a 600^a 601^a 602^a 603^a 604^a 605^a 606^a 607^a 608^a 609^a 610^a 611^a 612^a 613^a 614^a 615^a 616^a 617^a 618^a 619^a 620^a 621^a 622^a 623^a 624^a 625^a 626^a 627^a 628^a 629^a 630^a 631^a 632^a 633^a 634^a 635^a 636^a 637^a 638^a 639^a 640^a 641^a 642^a 643^a 644^a 645^a 646^a 647^a 648^a 649^a 650^a 651^a 652^a 653^a 654^a 655^a 656^a 657^a 658^a 659^a 660^a 661^a 662^a 663^a 664^a 665^a 666^a 667^a 668^a 669^a 670^a 671^a 672^a 673^a 674^a 675^a 676^a 677^a 678^a 679^a 680^a 681^a 682^a 683^a 684^a 685^a 686^a 687^a 688^a 689^a 690^a 691^a 692^a 693^a 694^a 695^a 696^a 697^a 698^a 699^a 700^a 701^a 702^a 703^a 704^a 705^a 706^a 707^a 708^a 709^a 710^a 711^a 712^a 713^a 714^a 715^a 716^a 717^a 718^a 719^a 720^a 721^a 722^a 723^a 724^a 725^a 726^a 727^a 728^a 729^a 730^a 731^a 732^a 733^a 734^a 735^a 736^a 737^a 738^a 739^a 740^a 741^a 742^a 743^a 744^a 745^a 746^a 747^a 748^a 749^a 750^a 751^a 752^a 753^a 754^a 755^a 756^a 757^a 758^a 759^a 760^a 761^a 762^a 763^a 764^a 765^a 766^a 767^a 768^a 769^a 770^a 771^a 772^a 773^a 774^a 775^a 776^a 777^a 778^a 779^a 780^a 781^a 782^a 783^a 784^a 785^a 786^a 787^a 788^a 789^a 790^a 791^a 792^a 793^a 794^a 795^a 796^a 797^a 798^a 799^a 800^a 801^a 802^a 803^a 804^a 805^a 806^a 807^a 808^a 809^a 810^a 811^a 812^a 813^a 814^a 815^a 816^a 817^a 818^a 819^a 820^a 821^a 822^a 823^a 824^a 825^a 826^a 827^a 828^a 829^a 830^a 831^a 832^a 833^a 834^a 835^a 836^a 837^a 838^a 839^a 840^a 841^a 842^a 843^a 844^a 845^a 846^a 847^a 848^a 849^a 850^a 851^a 852^a 853^a 854^a 855^a 856^a 857^a 858^a 859^a 860^a 861^a 862^a 863^a 864^a 865^a 866^a 867^a 868^a 869^a 870^a 871^a 872^a 873^a 874^a 875^a 876^a 877^a 878^a 879^a 880^a 881^a 882^a 883^a 884^a 885^a 886^a 887^a 888^a 889^a 890^a 891^a 892^a 893^a 894^a 895^a 896^a 897^a 898^a 899^a 900^a 901^a 902^a 903^a 904^a 905^a 906^a 907^a 908^a 909^a 910^a 911^a 912^a 913^a 914^a 915^a 916^a 917^a 918^a 919^a 920^a 921^a 922^a 923^a 924^a 925^a 926^a 927^a 928^a 929^a 930^a 931^a 932^a 933^a 934^a 935^a 936^a 937^a 938^a 939^a 940^a 941^a 942^a 943^a 944^a 945^a 946^a 947^a 948^a 949^a 950^a 951^a 952^a 953^a 954^a 955^a 956^a 957^a 958^a 959^a 960^a 961^a 962^a 963^a 964^a 965^a 966^a 967^a 968^a 969^a 970^a 971^a 972^a 973^a 974^a 975^a 976^a 977^a 978^a 979^a 980^a 981^a 982^a 983^a 984^a 985^a 986^a 987^a 988^a 989^a 990^a 991^a 992^a 993^a 994^a 995^a 996^a 997^a 998^a 999^a 1000^a

'A'isha cf related that: When the people intended bathing the Messenger of Allah ^{after his demise}, they said: "By Allah, we do not know whether we should remove the clothes of the Messenger of Allah ^{if} as we remove the clothes of our deceased or should we bathe him with his clothes on?" When they differed in this matter, Allah caused them to fall asleep such that *every* single one of them had his chin touching his chest [because he was overcome by sleep]. Someone from the corner of the house addressed them—none knew who he was—saying: "Bathe the Messenger of Allah ^{with} his clothes on him." They got up and bathed him with his shirt on. They poured water over the shirt and rubbed his body together with the shirt, *without their hands touching his actual body*. This was related by Abu Dawūd³⁸⁸

Commentary: Unseen Speech

For an unseen voice to speak to a pious personality is also a praiseworthy condition. This is confirmed from this hadith.

Acting on the Indication of an Unseen Voice Provided it is not Against the Sharia
There is widespread agreement among the masters that it is lawful to act on the indication of an unseen voice provided it says or asks nothing contrary to the Sharia. This is what was done in this incident: there was nothing to indicate that it is impermissible to bathe the deceased with his shirt on. [The Companions] therefore acted on the advice of the unseen voice. What if someone were to ask if it made any special difference if this order was obtained even before this inspiration and unseen voice? The reply is that it is learnt from the guidelines of the pious that through this inspiration or unseen voice, this specific order becomes a bit more emphasised for the person who was inspired. It does not mean that if they act against it, it will be harmful in the Hereafter. If any legal proof is attached to further emphasise the act, then the legal emphasis is obvious. By pondering over this incident we can say that through this [unseen] speech, the difference of opinion was removed. Moreover, since the consensus (*ijmā'*) of the Companions is a legal proof in itself, it may be said that no other opinion in this case is lawful.

388 Abu Dawūd: 3141

HADITH 238

عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: قَالَتْ امْرَأَةٌ مِنَ السُّوْءِ: مَا هَذَا الْمَعْرُوفُ الَّذِي لَا يَنْبَغِي لَنَا أَنْ نَعْصِيكَ فِيهِ يَا رَسُولَ اللَّهِ؟ فَقَالَ: لَا تَنْحَنُ قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ بَيْتِي فَلَانٍ كَانُوا قَدْ أَسْعَدُونِي عَلَى عَمِّي فَلَا بَدَّ مِنْ قَضَائِهِمْ، فَأَمَّا عَلَيْهَا فَعَاوَدَتْهُ مَرَارًا، قَالَتْ: فَأَذِنَ لِي فِي قَضَائِهِمْ فَلَمْ أَنْحَ بَعْدَ قَضَائِهِمْ وَلَا فِي غَيْرِهِمْ (مذي) (أهمل)

Asma bint Yazid related that a woman asked: "O Messenger of Allah. What is the good deed regarding which it is not permissible for us to disobey you?" He replied: "You must abstain from wailing (over the deceased)." She said: "O Messenger of Allah! A certain family came and helped me [and wailed with me] when my uncle passed away. Now I have to pay them back [so permit me to perform this wailing one more time and I will not do it anymore]." But he refused. She made this request several times. The woman said: "He eventually permitted me to pay them back. Even so, I have not performed this wailing in repayment nor have I performed it for anyone else since then." This was related by Tirmidhi.⁵⁸⁷

Commentary:

The point established by hadith [166] is established here as well. The most probable reason for the Messenger of Allah granting permission to "wail" just once is so that, once over, the person may not ever have to go back on his or her determination to repent. It may be noticed that the masters will sometimes give permission for impermissible employment or something similar when in actual fact permission is not their objective. Rather, by doing so, they intend to spare the person from a greater evil. As the wise men said:

مَنْ ابْتِغَى بَيْنَ بَيْنَيْنِ فَلْيَخْتَرْ أَمْرَهُمَا

The person who is compelled into making a choice between two evils should choose the lighter of the two.

This is especially so when some temperaments are such that when they are prohibited, they display weakness. And when they abstain, they lose courage and feel constricted. But when they are permitted, they feel energetic and free, and their temperament develops the strength and courage to give up evil. In such a situation permission becomes a matter of externals, while prohibition is an internal matter.

389 Tirmidhi: 3307

palm be placed at his grave. This was related by al-Bukhari in a ch heading.

Commentary: The Custom of Planting a Tree Near a Grave

Some people plant a tree near a grave with the intention of the deceased benefit from the tasbih (glorification) of the tree and enjoying the companionship of the tree. The basis for this is derived from this hadith. The Companion is probably based on the act of the Messenger of Allah when heft, saw the inhabitants of two graves being punished.

fresh date branches on each and said: "There is hope that the punishment be lightened at least until these branches become dry." The Companion many scholars after him, considered this act to be the ratio legis for the above mentioned practice. Therefore, there is precedent for the practice if this is on the intention.

Others are of the opinion that this lightening of the punishment was due only to the Prophet's supplication, that the acceptance of the supplication was time-bound, and that the period of time was till the branches become dry.

Based on this, this custom has no connection whatsoever with this hadith. But the majority of scholars prefer the first explanation. However, this does not prove the permissibility of laying flowers or a bed of flowers because the purpose of this is solely adornment or gaining proximity to the one in the grave. This I practice or this belief is an absolute innovation (bid'ah). If this was not their purpose, why would they have first of all resorted to these formalities? Secondly, the graves of ordinary, sinful servants of Allah were more eligible for this and not the graves of the awliya (the pious servants of Allah). There is greater need for this where there is the possibility of punishment.

HADITH 243

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَنَى مَسْجِدًا لِيَوْمِ الْقِيَامَةِ، بَنَى لَهُ مَسْجِدًا يَوْمَ الْقِيَامَةِ»

((f-b>jl

Anas S. related that the Messenger of Allah said: "When a person is buried in his grave and his companions turn away to depart, he [the per-

the grave] hears their footsteps." This was related by Bukhari, Mus-

abu Dawud and Nasa'i.³⁹⁴

Kihiry: The Issue of the Deceased's Ability to Hear

contentious issue. Some scholars affirm this on the basis of this, hadith others reject it on the basis of the Quranic verse: "Surely you cannot make the deceased hear". Those who affirm the ability of the dead to hear say that makes a figurative reference to the unbelievers as being "dead" and before has no connection with this issue. Those who reject the ability of the dead to hear reply that although the verse contains a figurative expression, the minisc meaning is essential in the thing which is used figuratively. Therefore, inability to hear is established for the deceased in its real meaning. In turn, directly of those who affirm the ability of the dead to hear is that this principle establishes only that the meaning of the "deceased" is the intrinsic meaning of deceased, while having nothing to do with the meaning of "you cannot make the deceased hear. In this case there is a figurative giving of an unrestricted meaning to a restricted circumstance; and the ability to hear refers to hearing that is beneficial. This therefore means that the deceased, in the true meaning of being deceased, are unable to hear anything that is beneficial. In this case, the need to turn to a figurative interpretation is in order to reconcile the meanings of the two apparently contradictory texts. Evidence for the same is that it is obvious that while the unbelievers have the ability to hear, they are nonetheless unable to hear what is beneficial. In short, both sides of this debate go into lengthy discussions in this regard and there is leeway on both sides. However, the belief of the masses who consider the deceased to be omni-present, watching, possessing absolute powers over matters, etc. is an absolute deviation. If their belief cannot be rectified without rejection of the deceased's ability to hear, it becomes obligatory to unilaterally reject the deceased's ability to hear.

HADITH 244

عَنْ هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَنَى مَسْجِدًا لِيَوْمِ الْقِيَامَةِ، بَنَى لَهُ مَسْجِدًا يَوْمَ الْقِيَامَةِ»

Abu Huraira S related that the Messenger of Allah said: "The remaining pebbles in the masjid take the name of Allah and beseech the person

Muslim: 2870, Abu Dawud: 4751, Nasa'i: 2052
394 Bukhari-1374»

395 Al-Qur'an 27:80

ḤADĪTH 246

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْحَلَّاقُ يَخْلَعُ
أَصْحَابَهُ، فَمَا يَرِيدُونَ أَنْ تَقَعَ شَعْرَةٌ إِلَّا فِي يَدِ رَجُلٍ. (أخرجه مسلم)

Anas related, "I saw the Messenger of Allah when the barber was shaving his head. His Companions were standing around him, not allowing his hair to fall anywhere but into the hands of one of them [i.e. entry hair of his fell into the hand of someone or the other]." This has been reported by Muslim.³⁹⁸

ḤADĪTH 247

أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْحَلَّاقُ يَخْلَعُ
أَصْحَابَهُ، فَمَا يَرِيدُونَ أَنْ تَقَعَ شَعْرَةٌ إِلَّا فِي يَدِ رَجُلٍ. (أخرجه مسلم)

Anas & related that Umm Sulaym & used to lay out a leather mat for the Messenger of Allah when he used to go to her house]. He used to take a siesta there [she was a close relative of his]. When he got up, she used to gather his perspiration and hair [which had fallen off his body] and place it in a bottle. She would then mix it with another perfume. 'When Anas & [who was the son of Umm Sulaym &] approached death, he made a request for this mixture to be added to his burial shroud." This was related by Bukhārī, Muslim and Nasa I?³⁹⁹

Commentary: The Practice of Acquiring Blessings

Having a desire and showing reverence for the items belonging to the pious masters, as well as seeking to acquire blessings from them, both when they are alive and dead, are established as acceptable practices from the above three hadiths.

ḤADĪTH 248

عَنْ مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ

398 Muslim: 2325

399 Bukhari:6281,Muslim:2332,Nasal: 5373

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who wants to throw them out of the masjid to leave them in the masjid"
This was related by Abu Dawūd.³⁹⁶

Commentary: The Issue of Inanimate Objects Having the Power of Perception
The perception and speech of inanimate objects which are exposed to the people of kashf (unveiling) is obviously supported by this hadith. The pebble has such perception that it knows that it is being taken outside. It also has this power of speech whereby it resorts to the name of Allah as an intermediary. There is no justification for turning away from the plain meaning [of this hadith]. The other hadith, which makes reference to the pillars [of the masjid crying], is even more explicit in this regard.

ḤADĪTH 245

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْحَلَّاقُ يَخْلَعُ
أَصْحَابَهُ، فَمَا يَرِيدُونَ أَنْ تَقَعَ شَعْرَةٌ إِلَّا فِي يَدِ رَجُلٍ. (أخرجه مسلم)

Ibn al-Qayyim related that: "We went as a delegation to the Messenger of Allah and pledged allegiance to him and offered salāh with him. We informed him that there was a Christian place of worship in our land [and we wished to convert it into a masjid]. We asked him for some of his left over ablution water [which we would sprinkle at that place for blessings]. He asked for some water, performed ablution, gargled with it, and then poured it into a small water skin. He then said: "When you go to your land, raze the place of worship, sprinkle this water over it, and build a masjid at the spot." We said: "Our land is far, and the heat is intense. The water will evaporate." He said: "Add more water (to the water which I gave you) and its blessings will also increase." This was related by Nasa'i.³⁹⁷

396 Abu Dawūd: 459

397 Nasa'i: 702

يُؤَلِّ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَأَنَّ الَّذِي بَشَّرَ بِهِ عِيسَى عَلَيْهِ السَّلَامُ، وَلَوْ لَا مَا آتَا
فِيهِ مِنَ الْمُلْكِ، وَمَا تَحَمَّلْتُ مِنْ أُمُورِ النَّاسِ لِأَتَيْتُهُ حَتَّى أَجْلُ تَعْلِيهِ. (أخرجه أبو داود)

Abū Mūsā [ؓ] related, "I heard an-Najashi, the ruler of Abyssinia, saying, 'I testify that Muhammad is the Messenger of Allah and he is the one whose glad tidings 'Isa' conveyed. Were it not for this kingdom and the affairs of the people for which I am responsible, I would have gone to him and carried his shoes.'" This was related by Abu Dawūd.⁴⁰⁰

Commentary: The Practice of Attending to the Pious

It is considered to be an honour to carry the shoes of the spiritual masters. The desirability of this practice is obvious from this hadith. However, if the spiritual master personally prohibits this, obedience to his order is given preference over this service. To unnecessarily insist on carrying out this service entails causing discomfort to him and is a very detestable act.

HADITH 249

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ فِي حَدِيثٍ مُكَامَلَةٍ هِرَقْلُ أَبِي سُفْيَانَ (وَلَمْ يُنْكَرْ عَلَيْهِ)
وَسَأَلْتَهُ هَلْ يَزِيدُ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخَطَةٌ لَهُ فَرَعَمَتْ أَنْ لَا،
وَكَذَلِكَ الْإِيمَانُ [13] الْحَدِيثُ الْأَخِيرُ > (النيخان)

Ibn 'Abbas [ؓ] related the conversation between Heraclius and Abu Sufyan [these statements of Heraclius were not refuted by the Companions, thus establishing their authenticity]. [Heraclius said]: "I asked you: 'After embracing the religion of Muhammad, does anyone renounce it out of displeasure with it?' You replied: 'No.' This describes the state of true faith when its freshness is absorbed in the believers' hearts." This was related by Bukhari and Muslim.⁴⁰¹

Commentary: There is One Thing [Iman] which Never Subsides

This theme is well known by another statement: "When something achieves its goal and is perfected, it does not subside and it does not reject what it has achieved." This is clearly supported by this hadith. Although this statement is attributed to Heraclius, it can be accepted as authentic since it was accepted by

400 Abu Dawūd: 3205

401 Bukhari: 7, Muslim: 1773

of the early generations. Seekers (salikīn) who go astray should be understood to have done so.

HADITH 250

عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: أَوَّلُ مَا بَدَأَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
3* الْوُحْيُ الرُّؤْيَا 3 ii Ca 3 النُّوْمَ، CAs لا يرى 3* إِلَّا بِحُلُمٍ 3* فَلَمَّا لَقِيَ الشَّيْخَ
CZX-3 إِلَيْهِ الْخَلَاءُ، فَكَانَ يَحْلُو بِأَيَّ حِرَاءٍ فَيَحْنُ فِيهِ، وَهُوَ التَّعَبُ الدَّلِيلُ ذَوَابِ
3* الْكَلَامِ أَلَّا يَلْغُ أَهْلُهُ، وَيَتَزَوَّدُ لِذَلِكَ ثُمَّ يَلْجُ خَدِجَةَ فَيَتَزَوَّدُ لِبَيْتِهَا حَتَّى
جَاءَ الْحَقُّ، 3* نَفَارِ 3* Ulis 3* الْمَلِكُ، فَقَالَ: أَتَيْتُ 3* jli 3* IS 3* أَنَا بِقَارِي قَالَ:
فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي، فَقَالَ: أَفَرَأَيْتَ 3* IS 3* أَنَا بِقَارِي
فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ 3* سَلَمِي 3* (الزَّي) 3* أَفَرَأَيْتَ 3* IS 3* أَنَا بِقَارِي
خَلَقَ، خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ، أَفَرَأَيْتَ وَرَبَّكَ الْأَكْزَمُ الَّذِي عَلَّمَ بِالْقَلَمِ، عَلَّمَ الْإِنْسَانَ مَا لَمْ
يَعْلَمْ 3* فَرَجَعَ هَارِ سَوْدُ 3* 4i 3* 4) عَلَيْهِ وَسَلَّمَ يَرْجُفُ فَوَادُهُ فَدَخَلَ 3* خَدِجَةَ،
وَأَتَوْنِي 3* 3* 3* (أخرجه البخاري)

'A'isha & related that, "Revelation to the Messenger of Allah commenced with dreams that came true whatever dream he saw, he would see the realisation thereof as clear as the morning light. He then became attached to solitude and would go into seclusion in the cave of Hira and engage in worship for several nights in succession without going back to his family. He used to carry provisions [food, drink, etc.] for this stay. He would then return to Khadijah and again take provisions for a further period. This continued until the truth came to him while he was in the cave of Hira. The Angel [of revelation] came to him and said: 'Read.' He replied: 'I cannot read.' The Messenger of Allah then said: 'He seized me and squeezed me till I reached the limit of my strength [i.e. till I had no strength left]. Then he released me and said: 'Read!' I replied: 'I cannot read.' He again seized me and squeezed me till I reached the limit of my strength. Again he released me and said: 'Read.' I replied: 'I cannot read.' He seized me a third time and squeezed me till I reached the limit of my strength. He then released me and said: 'Read.' I replied: 'I cannot read.' He said: 'Read in the name of your Lord Who created: He created man from

Fatimah is a part of me, and whatever causes uneasiness to her causes
uneasiness to me, and whatever hurts her hurts me." This was related by
 Bukhārī, Muslim, Abu Dāwūd and Tirmidhī.⁴⁰⁷

Commentary: Expressing Anger Over Certain Lawful but Unpleasant Matters
Such a marriage was permissible and lawful, as is obvious from the teachings of the *Shari'a*. In fact, there are express statements by the Messenger of Allah ﷺ to support the laudfulness of marriage to multiple women. Nonetheless, this particular marriage was one that the Prophet disliked. It may be inferred from this hadith that under special circumstances, if unhappiness is expressed over a lawful matter, and others refrain from it in consideration of that displeasure, then refraining from that lawful act will not be considered an attempt to make the law unlawful. Such incidents are also witnessed with regard to spiritual masters

HADĪTH 256

[illegible]

Thābit ibn ad-Dahhāk related that a man said to the Messenger of Allah & “I vowed to slaughter an animal at a certain place—a place where people in the times before Islam (*jahiliyyāh*) used to slaughter their animals.” He asked: “Was that a place where animals were slaughtered to idols?” He replied: “No.” He asked: “Were any pagan festivals celebrated at that place?” He replied: “No.” He said: “You may fulfil your vow.” This was related by *Abu Dawūd*.⁴⁰⁸

Commentary: An Incorrect Intention has an Effect on the Slaughtered Animal

It is certain that this person would have slaughtered the animal in the name of Allāh because he was a Muslim. Despite this, the Messenger of Allāh made inquiries about the description of the place in order to gauge the intention of the person who took this vow. It is clear from this ḥadīth that even if a person slaughters an animal in the name of Allāh but has an evil intention; the evil

407 Bukhārī: 5230, Muslim: 2449, Abū Dāwūd: 2071, Tirmidhi: 3867, Ibn Majāh: 1998

408 Abū Dāwūd: 3313

will have an effect on the slaughtered animal. The ruling with regard
 slaughtering animals in the name of saints or pious personalities should
 * (erred from this hadith. Certain Sufis and like-minded people have been
 n to commit errors in this regard.

HADITH 257

عَنِ عَبَّاسٍ رَضِيَ ٤١ ^Uail :JU :JU J_y-y>:J i-4 dil عَلَيْهِ وَسَلَّمَ ٤١ J P⁴¹

ظَهَرَتْ يَتَابِعُ الْحِكْمَةِ (P⁹) لِسَانِهِ. (أَخْرَجَهُ (ijij)

Ibn Abbas related that the Messenger of Allah said: "Whoever worships Allah for forty days with sincerity, fountains of wisdom shall gush forth from his heart and issue from his tongue." This has been reported by Razin.⁴⁰

Commentary: The Practice of Forty Days

Many spiritual masters have adopted the practice of remaining in seclusion for forty days for the purpose of worship. This hadith is the basis for this practice.

Affirmation of Knowledge of Mysteries

It is related in the statements of the spiritual masters that certain special servants of Allah are bestowed with certain knowledge that is neither related [handed down from person to person] nor acquired [learnt]. This knowledge is sometimes referred to as *'ilm wahbi* (bestowed knowledge) and also as *'ilm asrar* (knowledge of mysteries). At times, esoteric knowledge and spiritual truths are spoken by the spiritual masters even though these were never uttered by anyone before them. This ḥadīth is the basis for the affirmation and consideration of such knowledge.

HADĪTH 258

الْأَسْوَدَ : ۞ حَلِيقَةٍ ۞ dīl ۞ ۞ عَنْهُ فَجَاءَ رَضِي ۞ CP 4p dīl p-P
قَامَ عَلَيْنَا (P-*) ۞ ثُمَّ قَالَ : لَقَدْ ۞ J۞ التَّائِي عَلَى قَوْمٍ خَيْرٌ مِنْكُمْ ۞ Idīl JLpi b1E
عَزَّوَجَلَّ يَقُولُ : ۞ إِنْ الْمُنَافِقِينَ فِي الذِّكْرِ الْأَسْفَلِ ۞ & dr? ۞ فَيَقْسِمُ ۞ dīl aP

409 *Musnad ash-Shihāb:*

1:285. *al-Maqasid al-Hasanah*: pg. 395. It has also been reported by Abn

Nu⁴a²ym in his *al-Hilyah*.

[illegible]

Ibn ‘Abbas ؓ related, “I was sitting behind the Messenger of Allah ؓ on the same animal when he said: ‘O son! Remain constantly aware of Allah and you will find Him before you.’” This same hadith also states: “If you can act for the pleasure of Allah with conviction, then do so. If you cannot, then there is also a lot of good in exercising patience over distasteful matters.” This is reported by Razin with these words,⁴¹¹

Commentary: The Practice of Muraqabah

The meaning of the words “Remain constantly aware of Allah” is the essence of *murāqabah* which is from among the essential practices of the *ahī Ṭarīq* (aspirants treading the path of Sufism). As for the special posture that is to be adopted when engaging in *muraqabah*, this is merely to reinforce the practice of *murāqabah* and is not the objective in itself. There is therefore no need for textual evidence to establish the legitimacy of this particular practice.

Closeness and Proximity

The fruits of *muraqabah* are closeness and proximity (to Allah).² The words "you will find Him before you" are the consequence of "Remain constantly aware of Allāh".

The Superiority of an Arif [Gnostic] over an Abid [Worshipper]

According superiority to seeking the Almighty's pleasure and to true conviction—both of which are among the practices of the spiritually adept, *ahlbāṭm*—over exercising patience with distasteful matters—which is among the practices of the worshippers (*ʿabidin*)—is clear proof of the superiority of the spiritually adept over those who practise outward deeds.

HADĪTH 261

وَمَاعَلَمَتُهُ فِي لَآءِ ٤١٢ ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ سَوَّلَ اللَّهُ! لِي تُخَرِّجَنِي مَاعَلَمَةُ اللَّهِ فِيمَنْ يُرِيدُهُ وَأَمَاعَلَمَتُهُ فِي لَآءِ ٤١٣ ﴿يَا أَيُّهَا الْمَدِينَةُ﴾ قُلْتُ: أَحِبُّكَ يَا أُمَّةً وَاهِلَةً

412 Recorded in Hannad ibn al-Sariv's *Kitab az-Zuhd*: 1:304

وَأَنْ فَذَرْهُ عَلَيْهِ بَادَرْتُ ۖ وَإِنْ فَاتَنِي خَرْنْتُ ۚ
وَسَلَّمَ: «فَإِنَّكَ عَلَامَةُ اللَّهِ تَعَالَى ۖ يُرِيدُهُ وَلَوْ أَرَادَكَ لِغَيْرِهَا لَهَبَأَكَ ۖ» (الرحمى)

ZivJ al-Khayr & related: I asked, "O Messenger of Allah! Tell me the signs that differentiate between a person for whom Allah wills good and one for whom He does not will good." He asked: "O Zayd! Tell me how did you get up this morning?" I replied: "I love good and those who do good. If I find the ability to do good, I hasten towards it. If I lose such an opportunity, I become grieved and I become desirous of it." The Messenger of Allah ﷺ & said: "That is the sign of a person for whom Allah wills good. Had He willed something contrary to this for you, He would have prepared you for it." This was related by Tirmidhi.⁴³

Commentary: The Sign of Acceptance

Ibis is clearly indicated in this hadith.

HADĪTH 262

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! إِنْ أَخَذْنَا حَيْدِي فِي نَفْسِهِ وَبَعَرَضَ بَيْعِي، لَأَنْ يَكُونَ حُمَةً أَحَبَّ إِلَيْهِ مِنْ أَنْ يَتَكَلَّمَ بِهِ فَقَالَ: «اللَّهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ الَّذِي رَدَّ كَذِبَهُ إِلَى الْوَسْوَءِ (٢٤)». (أخرجه (ij) y)

Ibn Abbas related that someone said: "O Messenger of Allah! We occasionally have such thoughts in our hearts and experience such things that we would rather burn and become coal than express them verbally." The Messenger of Allah ﷺ (became pleased and said): "Allah is Greatest! All thanks are due to Allah Who turned Satan's trap into nothing more than whisperings [and did not permit them to go beyond that]." This was related by Abu Dawud.⁴⁴

Commentary: The Way to Ward off Whisperings

The masters teach that the way to deal with whisperings is by means of the treat- 413

413 This is how the source of this *hadith* has been given in the original. However, in *Jami' al-Uswi*, it is referenced to Razin, which seems to be correct. It is also found in *al-Isabah*, 1:572, under the entry for Zayd al-Khayr.

414 Abū Dawūd: 5112

men! described in this *ḥadīth*. The essence of this treatment is that a person should not be troubled by whisperings. Instead, one should be pleased with them in the sense that Allah spared one the sort of tribulations that are worse than whisperings. One benefit of this happiness is that Satan is unhappy when a believer is pleased. When Satan sees a person deriving pleasure from whisperings, Satan will cease whispering to that person. Whisperings may also play a role in saving a person from greater tribulations. This is because when the soul obsessively turns its attention to these whisperings, then at such times, it does not find the opportunity to occupy itself with other more serious external or internal acts of disobedience. It thus safeguards itself [from those acts of disobedience]. The Persian poet therefore said:

This is an affliction to kill off many other afflictions.

We used the words “obsessively turns its attention” because one should not wittingly turn one’s attention to those whisperings. Although this is not sinful, it is harmful. A ḥadīth of Bukhārī and Muslim contains an explicit order in this regard: “One must abstain”. The happiness alluded to in the commentary above also refers to this situation. It should be obvious that when a person is preoccupied by happiness, the attention he or she gives to such whisperings will be negligible.

HADITH 263

#جاء النبي الأشفع رضي الله عنه قال رسول الله صلى الله عليه وسلم: يا جبر
أعظم الفجرة أن يدعى الرجل إلى غير أبيه أو سمي بغير أب؛ أي لا يسمي بالقبيلة التي ليس بها،
والله أعلم بالصواب (أخرجه البخاري)

Wathilah ibn al-Asqa^c related that the Messenger of Allah said:

“One of the greatest fabrications is for a person to attribute himself to someone other than his own father [in other words, he/she is the son/daughter *of* someone, but claims to be that of someone else. For example, it is the habit of some people to claim that they are *sayyids*—from the family of the Messenger of Allah, Allāh bless him and give him peace,—when in actual fact they are not]. Or he claims to have seen something which he did not really see [this includes false dreams and false visions].

Or he attributes something to the Messenger of Allah, Allah bless him and give him peace, which he did not say." This was related by Bukhari.¹¹

^mentary: False Claims to Unveilings

his hadith makes obvious reference to this being a sin. Unfortunately, many of those who make such claims are actually [doing so falsely and are guilty of] committing a sin.

tirelessness in Narrating Hadith

One may be excused if, when quoting a ḥadīth, one assumes that the narrator (from whom the ḥadīth was related) was not mistaken (even though the narrator was mistaken). In their letters and writings, certain spiritual masters have used this license to include, whether intentionally or not, baseless ḥadīths. If, however, after being informed by legitimate scholars of ḥadīth that the ḥadīths they have quoted are spurious, the masters persist in quoting such narrations, as is the way of many an ignorant Sufi, there can be no excuses.

HADITH 264

عَلَيْسَ بِذِي الْحُلَىٰ ٥-٦ ج ٥٨١ * صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ٥٨٢ ج ٥٨٣ سَنَةَ ثَمَانِينَ
وِمَايَةَ فَقَدْ أَحَلَّتْ الْعُزْبَةَ وَالتَّرْهَبَ فِي رُؤُسِ الْجِبَالِ. (أخرجه رزين)

Isa ibn Waqid related that the Messenger of Allah said: "When the year 180 arrives, I permit my *ummah* to abstain from marriage and to resort to living a solitary life on the mountain tops." This was narrated by Razin.⁴⁶

Commentary: Abstaining from Marriage and Living in Solitude

Some spiritual masters opted for this in order to avoid internal and external temptation are known to have adopted these means. The hadith here clearly permits this in such circumstances. The year is named in order to make reference to this very situation [of temptation] because it was a time of many temptations.⁴¹⁶

416 'Ali al-Kanāni has recorded this in his *Tanzih ash-Shari'a al-Marfu'a*: 2:346

417 It may seem incongruous to find, a hadith of questionable authenticity coming immediately after the author has cautioned against the circulation of such, hadiths by Sufi masters. The only explanation that comes to mind is that the author regarded the collection (Taysir al- Wūsul by al-Shaybani) from which he drew all the hadiths in this book, as reliable. However, while this is generally true, Taysir does include some dubious narrations and this, perhaps, is one of them. y t d.

٤٠ www.Kwtr.jz.t. The Essential Sufi IVay

this question was posed after the Messenger of Allah was asked about the essence of *irman* and Islam. It may be inferred from this that, apart from *beliefs* and outward deeds, there is something else worthy of acquiring. This is referred to as *ishq*. *Ihsan*, as explained in this *hadi*th, is the essence of the Sufi way. This *hadi*th therefore affirms the correctness of the Sufi way.

عَصَايَ أَصْحَابِي: «بَايَعُونِي عَلَى» لَا تُشْرَكُوا لِي (4/472 pyd®). الحديث. (mUj)

Ubadah ibn as-Samit related that while a group of his Companions were around him, the Messenger of Allah said: "Give me your pledge that you will not ascribe partners to Allah and that you will not steal." This was related by *Bukhari and Muslim*.⁴²³

Commentary: Pledging Allegiance (bay'ah)

This hadith clearly states that the people whose pledge he sought were Companions. Thus, it may be established that apart from pledging allegiance on embracing Islam and before waging jihad, a pledge to abstain from acts of disobedience and to adhere to acts of obedience and worship also used to be taken. Such a pledge is the same pledge which is practised by the Sufis. Rejection of this practice is therefore tantamount to ignorance.

يُفْضَلَةُ الْكَامِلِ رَضِيَ عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُجَاهِدُ
 ﴿١٧٩﴾ بَنِي إِسْرَءِيلَ. الْحَدِيثُ (oljy البيهقي شعب (j^N j)

Fudālah al-Kāmil £ related that the Messenger of Allah \$ said: “A

Limmentary: Jihād Against Desire is Referred to as the Greater Jihād

striving against one's desires is referred to as the greater *jihad* in many of the sayings of the spiritual masters. This is established from the hadith above because the grammar in this expression "A *mujahid* is one who" indicates that the speaker intends to restrict the reference to a certain kind of *mujahid* and, when there is nothing to indicate otherwise, the assumption is that the kind of *mujahid* intended is the perfect *mujahid*. This sort of expression is well known to scholars of Arabic. The hadith therefore means that a perfect *mujahid* is a *mujahid* who struggles with his or her desires. It should be obvious from the foregoing that the most perfect form of *jihad* is *jihad* against desires. Here, the words "perfect" and greater have the same meaning.

عُثْمَانُ رَضِيَ^١ عَنْهُ ج: JI ā-p 4) JJ: رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ Jj. 4) عَلَيْهِ وَسَلَّمَ جَبْرٌ
تَوْفِي حَزَنُوا عَلَيْهِ حَتَّى كَادَ بَعْضُهُمْ يُوسِسُ، Jā عُثْمَانُ: وَكَانَتْ مِنْهُمْ قِبَّتَانَا جَالِسٌ
مَعَ عَلِيٍّ عُمَرُ رَضِيَ^٢ عَنْهُ وَسَلَّم فَلَمْ أَشْفَرْ بِهِ، فَاشْتَكَى عُمَرُ رَضِيَ^٣ عَنْهُ 4*) عَلَى أَبِي بَكْرٍ
٥5 4) 1) (Jl ā-lm) جc- حَتَّى جIJzr JIJzr 4) U 4) رَضِيَ عَنْهُ: هَلَكَ أَنْ
38 1) (*) 31 أ. 1) عُمَرُ سَلَامَةً؟ Jz: cJf scāl Litū 4) 1) عَنْهُ: بَلَى وَاللَّهِ لَقَدْ
سَلِمْتَ، JJ: JIJ jū 4> Jz: oy Litū 4) أَنْكَ مَرَزْتُ وَسَلِمْتُ، قَالَ أَبُو بَكْرٍ رَضِيَ^٤ عَنْهُ.....
صَدَّقَ 4> Jz: cJ ā-s dlik- diisye-e فلَنْك: أَجَلَ هُوَ؛ J: U 4) Jy 4) (JIj 4)
عَلَيْهِ 4) 1) (J-ūs) 4) 3> JJ: rā Jā lēn 4) 4> JJ: I- ya'lll IIA' o'u 4) 4> JJ: I- oljj) (-kā'il oljj)

Uthman related: Many people from among the Companions of the Messenger of Allah ﷺ became quite grieved when he passed away, to the extent that some of them began experiencing whisperings. 'Uthman said: "I was also from among these people. While I was sitting down one day, 'Umar passed by me and offered *salam* to me but I did not even perceive his presence. 'Umar & went and complained to Abu Bakr. They both came to me and offered *salam* to me together. Abu Bakr f

then said: ‘Why is it that you did not reply to the *salam* of your brother,’ Umar jf.?’ I replied: ‘I did not do that.’ Umar & said: ‘I take an oath by Allah that you did that.’ I said: ‘By Allah, I did not even realise that you passed by me; nor did I know that you offered *salam* to me.’ Abu Bakr said: ‘Uthman is speaking the truth. It seems that some serious matter has kept you preoccupied.’ I said: ‘Indeed.’ He asked: ‘What is the matter?’ I said: ‘Allah took away His Messenger and we did not even have the opportunity to ask him the actual basis for salvation in this religion (of Islam).’” (In other words, the Shari’a specifies numerous injunctions, but what is the fundamental principle of all this?) The hadith further states that Abu Bakr consoled ‘Uthman by informing him that he had posed this question to the Messenger of Allah and that the Prophet[^] replied that it is belief in unity and prophecy (that Allah is One and that Muhammad is His Messenger). This was related by Ahmad.⁴¹⁴

Commentary: Whisperings do not Negate Perfection in the Path

Can anyone have doubts about the perfection of 'Uthman \$,? Yet he experienced whisperings. It should be clear from this incident that whisperings neither negate perfection nor are they harmful to one's internal self.

Absence

To be Jost in thought about something related to religion is something that occasionally happens to people. The intensity of this experience caused 'Uthman £ to ignore his surroundings. This state is known as absence and obliviousness. This hadith affirms the same.

HADĪTH 271

عَنْ أَبِي مُرَّةٍ رَضِيَ * فَلَمَّا قَالَ: قَالَ سُورَةُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا زِينَتَكُمْ مِمَّا فِي آيَاتِنَا﴾

Abū Huraira & related that the Messenger of Allah said: “Satan comes to a person and asks: ‘Who created this? Who created that?’ He eventually asks: ‘Who created your Lord?’ If he reaches such a stage, the person

should seek refuge in Allah and abstain [from having such thought*]
This was related by Bukhari and Muslim.⁴¹⁴

Commentary: The Means to Repel Whisperings

Ibīṣ was explained previously in ḥadīth [262]. The present ḥadīth provides another method, viz. to say: "I seek refuge in Allāh". Apart from the *hesscdnc* of this supplication, it has another secret, viz. when the person turns his attention towards Allāh by seeking of refuge, this will draw his attention away from the whispering. This is because the soul cannot turn its attention to two things at the same time. The essence of this method is thus to become occupied in the remembrance of Allāh. Thereafter, there will be no need to focus specific attention on repelling the whisperings.

HADITH 272

jlii 145S j 31 • Jkii dLi j JI 145S y. p. —*1 y.
 فَاتَّهَ اَمَضٍ يَذْهَبُ عَنْكَ حَتَّى تَنْصَلِحَ لِي قَوْلُكَ اُ اَمَضٌ
 صَلَوٰنِ. (dill* » 145S)

Al-Qasim ibn Muhammad related that a person asked him saying: "I experience a lot of doubts when offering my *salah*." He said to him: "[Pay no attention to them] and continue offering your *salah* [in this way] because even if you try to avoid such thoughts, they will never be repelled. Even when you complete your *salah*, you will continue thinking to yourself that you did not complete your *salah* [thinking that you have certainly left something out. You will therefore repeat your *salah* and still have the same doubts upon completing this second *salah* as well. So how many times are you going to repeat your *salah*? It is therefore better not to even bother about such thoughts]." This was related by Malik.¹⁶

Commentary: The Means to Repel Whisperings

This narration provides another method, viz. the person should not bother about these whisperings, not act upon them, and not turn his attention to them. This treatment has proven to be the greatest cure.

This is explained in another way in *Lama'at* and *Mirqat*: This whispering will

425 Bukhārī: 3276, Muslim: 134

426 *Muwatta'*: pg. 35

not be warded oil unless you complete your *saldh* and say [to Satan]: "H_u (I) were to adept that my *saldh* is incomplete, Allah is Merciful—He will accept it [as it is] or forgive me. I am not in need of your advice. Illis is betwee, me and inv Allah"

h a d I t h 273

صَلَّى عَلَيْهِ وَسَلَّمَ: «مَنْ تَوَضَّأَ وَخُشِعَ
بِقِيَّاتِهِ لَا يُحَدِّثُ» (متفق عليه)
((EzU>JJ diaJj

Uthman related that the Messenger of Allah said: "Whoever performs an ablution as I performed this ablution and then offers two *raHats* of *salah* without talking to himself about anything in these two *rak'ats*, his past sins [minor sins] are forgiven." This was related by Bukhari and Muslim.⁴²⁷

Commentary: Unintentional Thoughts in Salah are not Harmful

Most people are under the assumption that stray thoughts in *salah* are harmful to one's concentration. Since the concentration is considered beyond one's control, most people ignore the matter entirely. The hadith above uses the verb talking, *yuhaddithu*, which is an act within one's control. It may be inferred from this that thoughts which are knowingly brought to mind are harmful to one's concentration. Giving this up is within one's control. As for thoughts that come unintentionally and unwittingly, they are not harmful. Paying attention to concentration in prayer is therefore necessary and also attainable.

HADITH 274

عَنْ عُبَيْدِ بْنِ جُرَيْجٍ (رَضِيَ اللَّهُ عَنْهُ) قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ وَخُشِعَ بِقِيَّاتِهِ لَا يُحَدِّثُ» (متفق عليه)
وَجَبَّ—<JJJ (fijj) «سلم

Vqbah ibn 'Amir\$ related that the Messenger of Allah if\$ said: "When a person performs a perfect ablution and offers two cycles, *rak'atayn* of

in such a manner that his heart and face [internal and external wlf J e totally devoted to them, Paradise most certainly awaits (become Obligatory for) him." This was related by Muslim.⁴²⁸

anment<iry: concentration in Salah

jinsmethod is gauged by pondering over the words: "that his heart and face are k,tally devoted to them". The words "to them" refer to the two cycles. A cycle is made up of several words and actions. Being devoted to a cycle therefore entails devotion to the components of the cycle [i.e. to the words and actions of that cycle]. Therefore, the method of attaining a state of concentration in prayer is that the words and actions which are executed in the *salah* should be done with attention and intent. They should not be performed merely by rote. For example, when a person verbally says: "*subhanaka Alldhumma*", he should turn his attention to the fact that he is saying this with his tongue. When he says: "*bi hamdika*", he must likewise turn his attention and intention to this. He must continue in this way till the end of the *salah*. In this way, all his time in *saldh* will be devoted to the act of worship. When one's attention is turned towards a particular thing, it cannot turn to something else. It is therefore inevitable that one's attent ion will not be directed to anything apart from *salah*. In so doing, one will have achieved complete presence of heart.

The word "face" [in this hadith] makes reference to the fact that preoccupation with the limbs has the effect of keeping the heart preoccupied. Controlling the limbs is therefore necessary for perfection in concentration. If not, by turning the face around, one's thoughts will also stray through the straying of the eyes.

HADITH 275

رَضِيَ ﷺ عَنْ أَنَسِ بْنِ مَالِكٍ (رَضِيَ اللَّهُ عَنْهُ) قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ وَخُشِعَ بِقِيَّاتِهِ لَا يُحَدِّثُ» (متفق عليه)
حَيْثُ تَسْجُدُ. (رواه البيهقي)

Anas related that the Messenger of Allah said: "O Anas! Direct your eyes to the point of prostration." This was related by Bayhaqi.⁴²⁹

Commentary: Confining One's Eyes

It is established through experience that one is able to acquire concentration by ⁴²⁹

confining ones eves (to one spot) Illis is the object of several different spiritual j'ik tii es or *afstghiiil*. Ibis hadith is thus a basis for these practices.

h a d i t h 276

مَطْرُفٌ عَبْدٌ لِلشَّخْرِ عَنْ أَبِيهِ رَضِيَ ^١ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ ^٢ عَلَيْهِ وَسَلَّمَ ^٣ وَلِجُوفِهِ ^٤ لُجْلُجٌ ^٥ جَلَّ جِلِّي ^٦ عَيْنِي يَكْبِي ^٧، ^٨ النَّبِيُّ صَلَّى ^٩ عَلَيْهِ وَسَلَّمَ يُصْنِي ^{١٠} ^{١١} أُوَيْدًا ^{١٢} أَمْدًا ^{١٣} وَأَبُو دَاوُدَ ^{١٤}

Mutarraf ibn Abdullah ibn ash-Shikhkhir related from his father who said: "I went to the Messenger of Allah while he was offering *salah*. There was a sound in his chest like something boiling in a cauldron." In other words, he was crying. Another narration states: "I saw the Messenger of Allah ﷺ offering *salah* and in his chest was a sound like that of a grinding stone because he was crying." Both narrations were related by Ahmad, the first by Nasa'i, and the second by Abu Dawud.⁴³⁰

Commentary: Wajd (ecstasy)

To be overcome by a strange yet praiseworthy condition is known as *wajd*. This condition of the Messenger of Allāh [described in these narrations] was of this type. The *wajd* of the close servants of Allāh is in most cases intricate and subtle like this. It does not entail screaming, tearing of ones clothes, etc. Those who unintentionally experience such things, however, [screaming, etc.] may be excused.

HADĪTH 277

[illegible]

Umm al-Darda' related: I heard *Abū al-Darda'* saying: I heard *Abū al-Qāsim* saying: "Allah said: 'O 'Isa! I am going to send a nation after

..i (referring to the nation of Muhammad Al¹) This hadith also states
yih said: 'I will give them of My forbearance and knowledge This wa»
related by Bayhaqi.⁴³

(^mentary; *Manifestation*

1, is stated in the explanations of most monotheist theologians that certain attributes of the Almighty, which are both obligatory and possible, are manifested in certain of His creations. For example, the attribute of giving life is found in water, the quality of retracting (or withholding) is found in fire, and many other attributes are found in man. In short, only certain appropriate attributes have been identified in this sort of manifestation. However, some overly strict people are under the misconception that the spiritual master—Allah forbid—believe in the transferral of these very attributes (to humans) or that they are equally possible and obligatory (for humans). The words “I will give them of My forbearance and knowledge in this hadith obviously support this belief (of the monotheists), the explanation given by the masters is the very same which is provided by this hadith. At times, the entirety of creation is considered to be a unilateral manifestation of these appropriate and shared attributes. When such is the case, there can be no doubt about this matter: nor does it require further explanation.

HADITH 278

عَائِشَةُ رَضِيَ ^{4>1}عَنْهَا dJlI: كُنْتُ أَذْخُلُ بَيْتِي إِلَى قَوْلِهَا فَلَمَّا ذُفِنَ عُمَرُ مَعَهُمْ
فَوَ دَلَّحَتْهُ لِي dJlI مُسْدُودَةً عَلَى ثِيَابِي مِنْ عُمَرُ (a ?°I dJlI) • AL



Aisha related: "I used to go into my house [in which the Messenger of Allah ﷺ and Abu Bakr رضي الله عنه were buried]. But when 'Umar & was buried with them, by Allah, I never entered that room without first covering myself properly out of modesty for 'Umar This was رواه related by Ahmad.⁴³¹

Commentary: According Respect to the Dead as it is Accorded to the Living
The spiritual masters state that one may go to the grave of the deceased and accord as much respect to that person as one used to when the person was alive. This is on condition that one does not transgress the limits of the Shari'a such that one, for example, sits the same distance from the grave as one used to sit

431 Al-Bayhaqī has narrated it in *Shu'ab al-Imān*: 4482 [4:114]

432 *Musnad Ahmad*: 6:202

HADĪTH 279

Ibn Abbas' & related: "One of the Companions of the Messenger of Allah  pitched his tent over a grave without knowing that it was a grave. He then heard someone [apparently from the grave] reciting the Chapter of Dominion [from the Qur'an], till he completed its recitation. The Companion went to the Messenger of Allah and informed him of what he heard. The Messenger of Allah  said: 'This chapter is a protector. It is a saviour—it saves its reader from the punishment of Allah [that is meted out in the grave].'" This was related by Tirmidhi.⁴³³

Spiritual visions from graves sometimes occur unintentionally and without effort, as was the case with this Companion . Sometimes these occur as a result of one's spiritual exertions and disciplines. Nevertheless, that such visions may occur is established from this hadith.

There is no doubt whatsoever that listening to the Qur'an bestows a spiritual benefit. The Companion mentioned in the hadith above obtained this benefit through the person who was buried in the grave. This proves that blessings may in fact be bestowed upon the living by those who dwell in their graves.

عن ابن عمر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: ﴿هذه القلوب
نفس الحديد﴾ U 5 Jilīl[»] lili[»]-doo[»] q[»] rōo[»] 4) J 1 I Ar' S'ts'l' U 1 J 1 k[»]
U 5 Jilīl[»] q[»] rōo[»] olf) اليفي)

Ibn Umar related that the Messenger of Allah said: "These hearts become rusty just as steel becomes rusty when water falls onto it." He was asked: "O Messenger of Allah! How can they be polished?" He replied: "Profuse remembrance of death and recitation of the Qur'an." This was related by Bayhaqi.⁴³⁴

The statements of the spiritual masters often mention lightness and darkness of peoples' hearts. This hadith clearly affirms this.

ff- طَاوُسٌ مُّزِيٌّ جِي النَّبِيِّ صَلَّى عَلَيْهِ وَسَلَّمَ النَّاسُ أَحْسَنُ صَوْنًا
لِلْقُرْآنِ وَأَحْسَنُ جِي «اَسْرَى» جِي مَنْ إِذَا سَمِعْتَهُ يَقْرَأُ آيَاتِ
جِي 21. 115 jiiio 21. 115 (الدارمي)

Tawūs related that the Messenger of Allah ﷺ was asked: "Who has the best voice and best recitation of the Qur'an?" He replied: "The person whose recitation makes you feel he fears Allah." Tawūs said: "Talq & was [a person who recited] in this way." This was related by Darimi.^{43*}

Since humility is not experienced without imagining that one is presenting oneself before Allāh, this ḥadīth makes reference to the fact that when one is reciting the Qur'ān, one should imagine that one is sitting before Allāh, reciting to Him, and that He is listening. This is a good way of reciting the Qur'an and is also⁷ taught by the spiritual masters.

434 Al-Bayhaqi has reported it in his *Shu'ab al-Iman*: 2:353.

435 Dārimi: 3489

of speaking less, stay close to him for he is bestowed with wisdom (from Allah).” This was related by Bayhaqi. 440

عن ابن مسعود رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: «مَنْ جَاءَ مِنْكُمْ بِمِثْقَلِ ذَرَّةٍ مِنْ خَيْرٍ، يَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ».

$$^{us^{1\#1}Jj})$$

Ibn Mas'ud related that the Messenger of Allah ﷺ recited the verse: "H'omsoever Allah wills to guide, He expands his breast for Islam." He commented: "When light enters the breast, it expands." *Heyd.* was asked: "O Messenger of Allah! Is there any way of identifying this?" He replied: "Yes, avoidance of the abode of deception [this world], attention to the abode of eternity, and preparation for death before its descent." This was related by Bayhaqi.⁴³⁹

Commentary: The Sign of Internal Affinity

Internal affinity for the Almighty is also known as enlightenment and expansion of the heart (sharh as-sadr). The signs of this state are mentioned in the hadith above. These signs may aid a person in his or her search for a spiritual guide. Other qualities are also necessary for a person to be eligible for the office of spiritual guide. But these qualities are also dependent (upon the presence of other qualifications). As such they should be understood as prerequisites and not reasons for eligibility as a spiritual guide.

HADITH 286

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ وَأَبِي خَلَادٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا رَأَيْتُمُ الْعَبْدَ يُعْطَى زُهْدًا فِي الدُّنْيَا وَقَلَّةَ مَنْطِقٍ، فَافْتَرَبُوا مِنْهُ فَإِنَّهُ يُلْقَى

Abū Huraira ؓ and Abū Khallad ؓ & relate that the Messenger of Allah ﷺ said: "If you see a person endowed with abstinence in this world and the

^mmmentary: Esoteric Knowledge

pie sort of knowledge alluded to in the hadith above is also known as esoteric *ilmuladuni* and bestowed knowledge, *ilmulwahbi* (as opposed to acquired knowledge). Such knowledge may be gifted to the closest servants of the Almighty. Indeed, many of the writings of these servants contain such knowledge and have been compiled and preserved. The literalists, owing to their lack of understanding, reject all this and may be understood to be those described in the following poem:

How many people find fault with a correct statement,
when their trouble is only that they suffer from poor understanding.

HADĪTH 287

عَنْ أُمِّهِ بْنِ خَالِدٍ عَبْدُ رَبِّهِ (4) جِ، ١٢١ (X-j sX 4) OIS ١٢١
بَصَالِيكَ الْمُهَاجِرِينَ. (في شرح سنة)

Umayyah ibn Khalīd ibn Abdullah ibn Usayd ؓ related that the Messenger of Allāh ﷺ used to supplicate for victory through the poor Emigrants. This is related in the *Sharh as-Sunnah*.⁴⁴

Commentary: The Practice of Using an Intermediary

It is common practice, known as *tawassul*, for Sufis to supplicate the Almighty through the offices of an intermediary among the accepted servants of Allah ﷺ. The legitimacy of such a practice is established from the hadith above. This practice also explains the essence and purpose of reciting the aspirant's spiritual family tree, *shajarah* (the names of spiritual masters in a continuous chain) which is popular among Sufis.

HADITH 288

عَنْ أَنَسٍ رَضِيَⁱ عَنْهُ أَنَّ عُمَرَ بْنَ^j ^iUji ^5 -i' عَنْهُ^k 56 [is] j^i i^Sl^

¹⁰ Al-Bayhaqi has recorded this in *his Shu'ab al-tman*: 498s [4:154].

44 Al Baghawi has reported this in his *Sharh as-Sunnali*: 7:303

439 Al-Bayhaqī has recorded this in his *Shu'ab al-Iman*: 10552

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رَبِّهِمْ مِنْ الْعَالَمِينَ ۚ إِنَّ كُنَّا نَتَوَكَّلُ عَلَى اللَّهِ وَرَبِّهِمْ مِنْ الْعَالَمِينَ ۚ
 (il-c-ij) ۚ

Anas related that "When they experienced a drought, Umar ibn al-Khattab E. used to supplicate for rain through 'Abbas ibn 'Abd al-Muttalib saying: 'O Allah! We used to supplicate for rain through our Prophet and You used to send rain to us. We are now supplicating You through the uncle of the Prophet so send rain to us.' Rain would then come down to them." This was related by Bukhari.⁴⁴²

Commentary

Like the previous hadith, this hadith also proves the permissibility of *tawassul*. The permissibility of *tawassul* through the Messenger of Allah was obvious. This statement of 'Umar was to show that *tawassul* is permissible through people other than Prophets as well. Therefore, the assertion that there is a difference in the ruling for *tawassul* with regard to those who are alive and those who are deceased is a baseless assertion. First of all, the Messenger of Allah ﷺ is alive in his grave, as expressly stated in an authentic hadith. Secondly, since the basis for permissibility is found in both cases, why should the ruling not be the same for both?

HADITH 289

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ «إِذَا مَلَاحَ الْيَوْمَ الْيَوْمَ أَصْبَحَ يَوْمَ تَنْصُرُونَ بِضِعَاءِكُمْ»
 (ijb ij1 olj) .

Abū ad-Darda' related that the Messenger of Allah said: "Search for me [on the day of Resurrection] among your poor because [they enjoy such a status whereby] you receive sustenance or victory by virtue of your poor." This was related by Abu Dawūd.⁴⁴³

Commentary

Like the previous two hadiths, this hadith also proves the permissibility of *tawassul*. In fact, this hadith establishes *tawassul* merely on the basis of Islam. This is because non-Muslims are certainly not intended in the hadith. The precondition is the person must have some basis for acceptance [in the sight of Allah] such as poverty, as mentioned in this hadith.

442 Bukhari: 1010

443 Abu Dawūd: 2594, Tirmidhi: 1702, Nasa'i: 3187

HADITH 290

جِي هُرَيْرَةَ رَضِيَ عَنْهُ ۚ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ «إِذَا مَلَاحَ الْيَوْمَ الْيَوْمَ أَصْبَحَ يَوْمَ تَنْصُرُونَ بِضِعَاءِكُمْ»
 خَرَجَ إِلَى الْبَيْتِ ۚ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ «إِذَا مَلَاحَ الْيَوْمَ الْيَوْمَ أَصْبَحَ يَوْمَ تَنْصُرُونَ بِضِعَاءِكُمْ»
 قَالَ: اللَّهُمَّ ارْزُقْنَا، فَظَرَفَتْ فَإِذَا الْجَفْنَةُ قَدْ امْتَلَأَتْ، قَالَ: وَذَهَبَتْ إِلَى التَّنُورِ فَوَجَدَتْ
 فِيهِ رَجَعَ الرَّوْجُ قَالَ: أَصَبْتُمْ بَعْدِي شَيْئًا؟ قَالَتْ امْرَأَتُهُ: نَعَمْ مِنْ
 جِي ۚ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «أَمَّا إِنَّهُ لَوَلَّامٌ يَرْفَعُهَا»
 (xj1 olj) .

Abū Huraira & related that a man entered his home and, seeing the needs of his family, went out to earn something for them. When his wife saw this, she went to the mill-stone and placed the upper stone onto the lower stone. Then she went to the oven and ignited it, making the following supplication: "O Allāh! Provide us with sustenance." When she looked, she saw that the circle of the mill-stone was filled [with flour]. She went to the oven and saw that it was filled [with bread]. When her husband returned home, he asked: "Did you receive anything in my absence?" She replied: "Yes. We received it from our Sustainer." The man went to the mill-stone [and lifted its stone]. This incident was related to the Messenger of Allah ﷺ who said: "Had he not lifted the stone, it would have continued milling till the day of Resurrection [and flour would have continued coming out of it]." This was related by Ahmad.⁴⁴⁴

Commentary

See the commentary for hadith [254].

HADITH 291

إِذَا مَلَاحَ الْيَوْمَ الْيَوْمَ أَصْبَحَ يَوْمَ تَنْصُرُونَ بِضِعَاءِكُمْ
 نَبِيًّا مِنَ الْأَنْبِيَاءِ صَرَبَهُ قَوْمُهُ فَأَذْمَوْهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: «اللَّهُمَّ اغْفِرْ
 لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ» (متفق عليه)

Ibn Mas'ud related: "It is as though I can picture the Messenger of

444 Musnad Ahmad: 2:513

Allāh relating the story of one of the previous Prophets whose people had beat him and caused blood to flow front his body. He was twiping the blood off his face and saying: 'O Allāh! Forgive my people because they know not what they do.'" This was related by Bukhari and Muslim.⁴⁴

Commentary: Picturing One's Spiritual Master

Among the many benefits of envisioning one's spiritual master, though the vision is not real, and though the purpose of the exercise is not mentioned in the ḥadīth above, is to draw one's attention toward the absent in the same way one's attention is drawn toward the present. Such a practice is clearly indicated in the ḥadīth above. Even so, owing to a preponderance of ignorance among people today, the practice has become subject to abuse and, in view of these factors, most scholars lean toward its prohibition.

HADĪTH 292

[illegible]

Abu Huraira & related that the Messenger of Allah^ﷺ said: "In the latter days people will emerge who will deceptively acquire the world in exchange for their religion. They will wear the skins of sheep and their tongues will be sweeter than sugar, while in their hearts they will be wolves. Allah^ﷻ says: 'Are these people deluded by Me? Or are they displaying their audacity against Me? I take an oath on Myself. I will subject them to a tribulation which will leave even the most forbearing among them in trauma.'" This was related by Tirmidhi.⁴⁴⁶

Commentary: Fake Sufis

This hadith is clear in its condemnation of spiritual pretenders and false Sufis.

HADITH 293

﴿لَا إِلَهَ إِلَّا اللَّهُ عَمَّ يُدْعَى النَّاسُ﴾ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنْ لِكُلِّ نَفْسٍ شِرَّةٌ فَتَرَهُ، فَإِنْ صَاحِبُهَا سَدَّدَ وَقَارَبَ فَازْجُرْهُ وَإِنْ أَشِيرَ إِلَيْهِ بِالْأَصْبَعِ فَلَا تَمْسُكْهُ» (رواه الترمذي)

Abū Huraira & related that the Messenger of Allāh^ﷺ said: "There is a novelty to everything, and after every novelty there is boredom. If a person remains steadfast and balanced, there is hope for that person (in the sense that you may expect to continue to see good things from this person). But if he continues to attract attention from people (for no more than his novelty), do not think too much of him (as he is probably not worthy of consideration)." This was related by Tirmidhi.⁴⁴⁷

Commentary: Moderation in Striving

The spiritual masters prohibit excess in an aspirant's striving, *mujahadah* through spiritual disciplines. This is clearly taught in this, hadith. When a person commits excesses in this regard, the novelty wears off, he becomes fed up, and his health deteriorates. This also leads to his abandonment of good deeds and striving. It may also lead to lunacy at times.

HADITH 294

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ دَعَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُرَيْشًا. الْحَدِيثُ. وَفِيهِ: (يَا فَاطِمَةُ! أَنْذِرِي نَفْسَكَ مِنَ النَّارِ فَإِنِّي لَا

Abū Huraira related that when this verse was revealed: "And warn your close relatives", the Messenger of Allah ﷺ summoned the Quraysh and gathered them. This ḥadīth also states that he said [to Fatimah &]: "O Fatimah! Save yourself from the Hellfire because I do not have the power to save you from Allah." This was related by Muslim.⁴⁴⁸

Commentary: There is no Basis for Boasting of One's Lineage

Some people proudly boast that they are the offspring of such and such a pious

personality, or that they pledged their allegiance (bay'atii) to such and such a family or Suh order. Consequently, they neglect their beliefs and actions. 7h_{is} hadith cuts the roots off of all such claims and boasting.

HADITH 295

[illegible]

Sālih ibn Dirham related: “We departed for the Hajj and met a person on the way who asked us: ‘Is there any village near you by the name of al-Ubullah?’ We replied: ‘Yes.’ He asked: ‘Is there anyone among you who can take the responsibility of offering two or four cycles of prayer in the *Masjid al-Ashshar* [which is in this village] and say that these cycles are on behalf of *Abu Huraira* & ? I heard my bosom-friend *Abu al-Qasim* 4 saying: ‘On the day of Resurrection Allah will raise from the *Masjid al-Ashshar* such martyrs who will rise with the martyrs of *Badr*. No other martyrs will rise with them.’” This was related by *Abu Dawud*.³⁴

Commentary: Conveying Rewards to Others

*It is obvious that asking someone to offer [this **salah**] on behalf of Abu Huraira **ؓ** is solely for the purpose of conveying this reward to Abu Huraira Two ~ issues with regard to conveying spiritual rewards, **isal thawab** are established from this hadith: (1) Just as the rewards for worship by expenditure [such as charity] reach [the person in whose name it is carried out], in like manner, the rewards for physical worship reach [the person in whose name it is carried out]. (2) Just as the rewards reach the deceased, they also reach those who are alive. This is because the person who made this request was Abu Huraira himself, and he was obviously alive at the time.*

Fulfilling Acts of Worship in Blessed Places

It is noticed that some of those who love their spiritual masters pay particular ⁴⁴⁹

mention to engaging in remembrance and other acts of worship at the places where their spiritual master lives or at the places where he performs his acts of worship. They do this because they consider these places to be blessed. The fessed nature of such places is obvious; and the ḥadīth establishes the benefit of parrying out acts of worship in blessed places.

HADITH 296

[illegible]

Abu Sa'id related that the Messenger of Allah met Ibn Sayyad⁴⁵⁰ on one of the roads of Madina. The Messenger of Allah asked him, "Do you testify that I am the Messenger of Allah?" He replied: "Do you testify that I am the Messenger of Allah?" The Messenger of Allah said: "I believe in Allah, His angels, His Books and His Messengers." [That is, "I do not testify to the prophethood of one who is not a prophet." However, in order to avoid conflict, the Messenger of Allah did not state this outwardly.] "Very well, now you tell me. What do you see?" Ibn Sayyad replied: "I see a throne on the water." The Messenger of Allah said: "You see the throne of Satan over an ocean." This was related by Muslim.⁴⁵¹

Commentary: Resorting to Ambiguity When Fearing Tribulation

In order to safeguard themselves from the excesses of corrupt rulers or ignorant people in general, some spiritual masters will use ambiguous language to express themselves. People who consider everything literally are therefore under the illusion that the spiritual master is concealing the truth. However, if the reason for concealing is based on an underlying reason which is acceptable in the Shari'a, then it is in total accordance with this hadith.

450 See the notes regarding Ibn Sayyad at Ḥadith 211.

451 Muslim^{12,25}

and it is through them that [worldly] punishment is averted from the people of Syria." This was related by Ahmad **

Commentary the Exigence of Abdul and Othert

The statements and writings of the "ufis make reference to *ubdal*, *aqtab*, *airfad*, *ghawth*, etc. and also speak of their qualities, blessings and actions. Since this hadith makes reference to one category the existence of other categories is very unreasonable to imagine the existence of one group supporting the existence of another is an established and well known fact. The blessings of these spiritual giant* is clearly mentioned in this hadith. As that action* in conceptual matter*, this is affirmed from the Mon of Khidr in the Quran.

HAD1T I < 504

عَنْ شُعْبَةَ الْأَصَحْمِيِّ قُلْتُ لِأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَسْأَلُكَ بِحَقِّ وَبِحَقِّ لِمَا حَدَّثْتَنِي حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقَلْتَهُ وَعَلِمْتَهُ، فَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَفَعَلْتُ لِأَحَدَثِكَ حَدِيثًا حَدَّثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقَلْتَهُ وَعَلِمْتَهُ، ثُمَّ نَسِيَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ لَشَعْنًا، فَمَكَّنَا قَلِيلًا، ثُمَّ أَفَاقَ فَقَالَ: لِأَحَدَثِكَ حَدِيثًا حَدَّثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا النَّيِّبِ مَا مَعَنَا أَحَدٌ غَيْرِي وَغَيْرَهُ، ثُمَّ نَسِيَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ لَشَعْنًا شَدِيدَةً، ثُمَّ أَفَاقَ وَمَسَحَ وَجْهَهُ، وَقَالَ: أَفَعَلْتُ لِأَحَدَثِكَ حَدِيثًا حَدَّثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَهُوَ فِي هَذَا النَّيِّبِ مَا مَعَنَا أَحَدٌ غَيْرِي وَغَيْرَهُ، ثُمَّ نَسِيَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ لَشَعْنًا شَدِيدَةً، ثُمَّ مَالَ حَارًّا عَلَى وَجْهِهِ فَأَسْتَذَلَّهُ طَوِيلًا، ثُمَّ أَفَاقَ فَقَالَ: حَدَّثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

الحديث (رواه الترمذي)

Shu tai s al Ashahi (dated I said to At*u H... an a ...
the sake of the truth and again tot the sake of t>> <tvh. that *...>
narrate w*h a hadith of the Messenger o» Allah A ...
flood and Komprehersdru Abu Huraira A ...
a hadith to you w hich the Mrssc-ngci <r AiLah <|* related t@ ...
fulh understand and eumprehrnd * Abu Huraira dh u*n w trained f.v
be>auw of reMk-snses* O1 Picnic tear because one ha* to he exttmr>

cautious about narrating a hadith without any omissions or additions. Or this might have been out of intense yearning, in the sense that the close companionship of the Messenger of Allah (ﷺ) was right before his eyes].
 He waited for a long time until he recovered. He then said: "I will relate a hadith to you which the Messenger of Allah (ﷺ) related to me in this very place. There was no one there apart from me and him." Abu Huraira (رضي الله عنه) screamed loudly. He then recovered, wiped his face, and said: "I will relate a hadith to you which the Messenger of Allah (ﷺ) related to me in this very place. There was no one there apart from me and him." Abu Huraira (رضي الله عنه) screamed loudly. He leaned forward and fell on his face. I gave him support for a long time. He then recovered and said: "The Messenger of Allah (ﷺ) related a hadith to me." This was related by Tirmidhi. *

5. "immran *The Condition of Festasy*

MO*. Owing to their ability to control them, the past masters rarely allowed themselves to be overcome by ecstasy of this magnitude. However, it is difficult not to imagine that at times, even they were overcome.

HADITH 305

jp. أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ : Jd : Jj-zj ± صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: العزّة مع مَنْ أَحَبَّ وَلَهُ مَا اكْتَسَبَ. (رواه الترمذي)

* Are noted that the Messenger of Allah said: "(On the day of Resurrection) I person will be with those he loved and will receive reward for what he did * Ibn* was related by Tirmidhi. *

Commentary: The j and lodging Alkgianct for Admission into a Silsilah

Although li. Atən<n tli4 errtam individuals will not live up to the promises they M<dr wtorā pM*OgaBəgūn* c. Ko uh. or that they Will not fulfil their respon-
 ses. regard to the prescribed spiritual practices, such as *dhikr*. in some
 cscs. ihr> will Hīd be admitted into the Suh order, *silsilah*. This hadith should be
 undef stood the bauv for this because the effect of *bay'ah* is that it becomes a
 cause alkā c M one* spiritual master. Consequently, there is the hope of acquir-
 ing the Hcsmgs <* du> love, which are mentioned in this hadith.

one of the incidents of Madinah when a man came and asked for the door to be opened. The Messenger of Allah ﷺ said: 'Go open the door and give him the glad tidings of Paradise.' I opened the door and saw Abu Bakr ﷺ. I conveyed to him the glad tidings mentioned by <...>. The hadith also mentions the praise of Allah for these glad tidings. The hadith also mentions the arrival of Umar and 'Uthman. This was related by Bukhari and Muslim.

The Practice of Scheduling Solitude and Attendants at the Door


It is generally the practice of the spiritual masters to have their time scheduled so that they may enjoy certain periods of time in solitude. During these times, they do not meet the general public. At times they even appoint an attendant to remain outside and to prevent the rush of visitors. At other times, they give their special associates permission to come to them. Some people have raised a number of objections to these practices. They harbour misgivings of selfishness, favouritism and other feelings against the pious personalities. Some people see the attendant going in to the master and so they creep in behind him, attempting to use the permission which is granted to the attendant as license for their own entry. The above hadiths clearly provide answers to these objections. Hadith [314] establishes scheduling. <...> mission to <...> permission <...> not necessarily enjoy the same permission <...> clearly <...> is not good <...> apart from these hadiths the Qur'an wise <...> then go away <...> it is also permissible to <...> n't, <...> hadith 'I tell people in <...> staying' <...> giving <...> over the <...> of these omet lions are based on ignorance

HADITH 316

عن ابن عباس رضي الله عنه قال: إن رفع الصوت بالذكر حين ينصرف الناس من المكتوبة كان على عهد النبي صلى الله عليه وسلم. (رواه البخاري)

Ibn 'Abbas ﷺ related: "Engaging in *dhikr* in a loud voice when the con-

1. Bukhari in Mu'ajja Tainuqhi, 30
47 Jalsi, <...>

population had completed the compulsory *shahid* was prevalent in the case of the Messenger of Allah.  This was reported by Bukhari.¹²

✓ *Almond*

 $r > t_e$

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

1980-1981

t. S₂ = 1.5.

I always use j w m

عن أمية بنت نوفل رضي الله تعالى عنها في حديث الدجال قالت: قلت: يا رسول الله

$$(a^*, i_{\geq i}) \in A \cup H^* \cup L^* \cup \{ \}$$

«Rfr» <4 Mkah 4k <pto» ibxnd hw> Hi >Ku U<m w ' * n4 *** . * ' » • * ***** " * * ®

* Ume» «« >n*f fet 4oi.<h w.l iw»» <><>» fH wwite > * * **» ****'w<

torheevmw* that4v* *twal* « will be .a «n* t***

*** ot Mbh whkh luMin to« mUbijany ≥4 *M lt*«**M kU »'H(t -•

* * H wrffkr tot* l« pi* t <4 Mmm. Ji lht* ** «rlli«4 by AkMimt

k »rrUtai with ngp<4 to unu«» iftr»»»U h m m u i that >*wt d«4 n»4 sd Sr*>4 W*

knphy pcnuto totf./* titov taw* -4

«h the outward $M^{to \leq 4}$ hhm W^{**} » Rte)«-» M rn 4. ... $\leq \wedge 4$

however by fe u«. *- *z •*»»

[illegible]

HADITH 318

عن جابر بن عبد الله قال قال رسول الله صلى الله عليه وسلم: من

iNttrfr 44

1*

« من اٰتت »

*"Imrān ibn Ḥusayn, ft related that the Messenger of Allah ﷺ said: "Who-
e'er hears of the Dajjāl should keep as far away from him as possible. By Allāh, even a person who considers himself a true believer will go to the
Dajjāl (for no other reason than to look at what he is doing or to debate
with him) and end up beset by doubts, until he starts following him." This
was related by Abu Dawūd⁴⁷⁷*

Commentary: Remaining Aloof from Tribulation

The spiritual masters teach that if there is a pretender to spiritual accomplishment through tasawwuf no one other than a master should even consider meeting with the person for the purpose of debating with him or otherwise refuting his claims. Such a pretenders words and actions might easily lead a person to confusion and tribulation. This teaching is expressed explicitly in this hadith. The "big" Dajjāl and the "small" Dajjāl are equal in this regard.

HADĪTH 319

عَنِ النَّوَاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ فِي ذِكْرِ الدَّجَالِ قُلْنَا: يَا رَسُولَ اللَّهِ! وَمَا بُنِيَ فِي الْأَرْضِ؟ قَالَ: «أُرْبَعُونَ يَوْمًا، يَوْمَ كَسَنَهِ وَيَوْمَ كَشَّهَرِ وَيَوْمَ كَجُمِعَ وَسَائِرُ أَيَّامِهِ نَآيَامُكُمْ». (رواه — pd)

An-Nawwas⁷⁶ ibn Sam'an⁷⁷ related with regard to the Dajjal: "We asked: "O Messenger of Allāh! How long will he remain on Earth?" He replied: "Forty days. One day like a year, one day like a month, one day like a week, and the rest of the days will be like your normal days." This was related by Muslim.⁴⁷⁶

HADITH 320

عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ بْنِ السَّكَنِ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ : يَمْكُ الدَّجَالُ ۚ الْأَرْضِ أَرْبَعِينَ سَنَةً ، السَّنَةُ كَالشُّهُرِ وَالشُّهُرُ كَالْجُمُعَةِ
الْجُمُعَةُ كَالْيَوْمِ فَازِيدَ قَاطِرًا

$(i_{-} \quad II\ Qy^{''}\ j)j]^{-}[UII J)\ Aax-II]$

Asma-bint Yazid ibn as-Sakan related that the Messenger of Allah said: "Dajjal will remain on earth for forty years. A year will be like the month, a month will be like a week, a week will be like a day, and a day will be like wood burning in a fire." This is related in *Sharh as-Sunnah*.⁸⁷⁷

Commentary: The Expansion and Contraction of Time

One of the ways to reconcile the contradictions in the above two ḥadīths is to say that for some people the passage of time will be tedious while for others it will be quick. In actual fact, however, this entire period will have a specific duration. So, by means of the explanation above, the expansion and contraction of time mentioned in the two ḥadīths may be understood. As regards the first ḥadīth, it is stated in other versions of the same narration that the prayers of one year will be obligatory on the day which will be equal to one year. It may therefore be understood that the day will in reality also be of one year's duration. The reply to this is that it is possible that that one particular day will be of one year's duration and that the above explanation will apply to the rest of the days [i.e. to some the days will seem long while to others they will seem short]. Nevertheless, these ḥadīths express possibility. The following ḥadīth explicitly mentions the expansion of time.

HADĪTH 321

عَنْ أَبِي جَرْدَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ طَوَّلَ هَذَا الْيَوْمَ» فَقَالَ: «الْيَوْمُ أَنْفُسِي» لَمْ يَزَلْ يُجِيفُ
 (3أ) الْمُؤْمِنِينَ حَتَّى أَهْلَا أَيْ أَهْلًا

البيهقي ز كتاب البعث jJtCJl (jj)

Abū Saïd al-Khudrī related that the Messenger of Allāh was asked about the length of the day which will be equal to 50,000 years [i.e. about the day of Resurrection]. He said: "I swear in the name of the One Who holds my life in His hands! It will be so light on the believers that it will be lighter than even the compulsory *ṣalah* which they used to offer in the world." This was related by Bayhaqī.⁴⁷⁸

475 Abu Dawūd: 4319

476 Muslim: 2937

477 Musnad Ahmād: 6:454. Al-Baghawī has recorded this in his *Shark as-Sunnah*-. 4159.

⁴⁷⁸ *Musnad Ahmad*-. 375. Al-Bayhaqi has recorded it in *al-Ba'th wa an-Nushur*.

Verily, thou << 'll' n "Mihb.'n ol Ib. Quran becau the li<t *ef*
to s *...*o* * IbA 'I, at >< I m on win. h von will I" relumed to A>rb
and -ven soul 4**1 k H|Mwl in * " for what it ha* rined, and none shall be
urvseed

I would k. > so that .I v lo mMinh ol this hadith will open the eyes ol an)
indeed the eve* ol am spiritual master as well What is obvious
here o the or ot th>*< who assume that they have attained some manner
of spiritual purification and therefor* begin to neglect their own condition I
yh, <ol is <at that when someone is raised to the status of spiritual master they
must not haA and rest. I like the novice, they should pay particular attention
ie ratify their deeds ansi constantly fear the reversal ol their own condition
Then o absolute good in this Allah >> says: "None feel safe from Allah's deep
etc' oing cysepl the people who are already lost."41 A Persian poet rightly said

Be sarctul where von step, even when following the caravan ol mankind, for
the stones in the desert will cut your feet.

Act, do not lose hope. A wine drinking mendicant may without warning
suddenly arrive at his destination.

O Aliah' Help us to remain steadfast with acceptance and kindness, in this world
as on the dav ol Resurrection. Peace and blessings on the finest of His creation,
Muhammad, and on his family and Companions.

Gh ic Liw' o h



Au PRAist is »v f toAllAh j that this book. A Sit'i Study <>I Hudiih. Hwpijul

I a ill hiriquli, which comprises hadiths dealing with the sublet t ol Mmw s nl

X >>is now concluded, the subject of this volume is a vast one. However.

since the purpose of this book was to convey to the Nader the depth ol the sob
lect.and this amount should suffice as an example, I have written only this h iik li
though I did write on a few subjects of revelance in a brief supplement to this
book entitled: *an-Nukat ad Daqu/ah*.

All praise is due to Allah at the beginning, in the end, internally and ester
nally. Peace in Abundance to His Messenger, Muhammad his family and
Companions X- This work was completed at the beginning of fiabi al Awwai
1317 a h (March, 1909).''

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